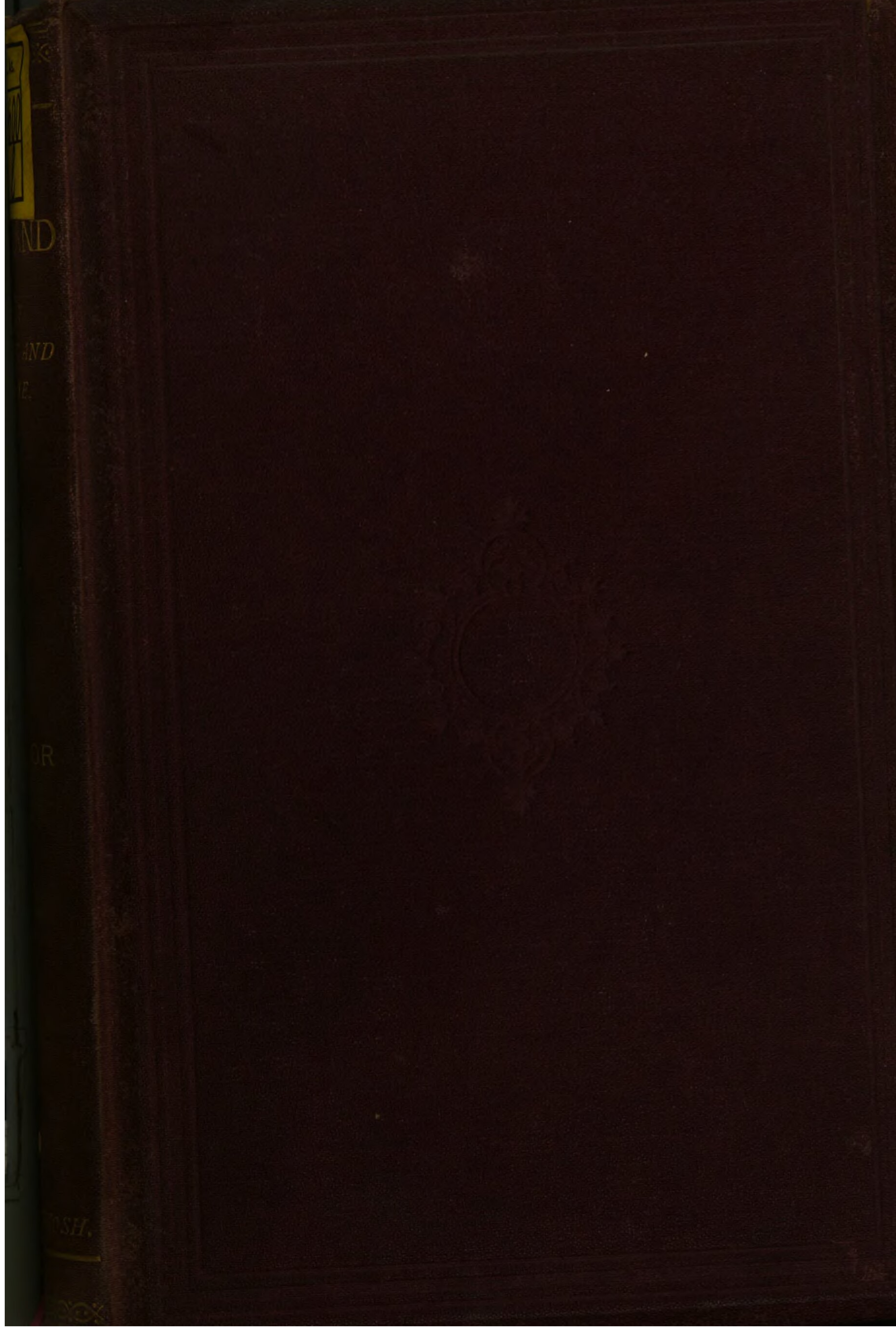
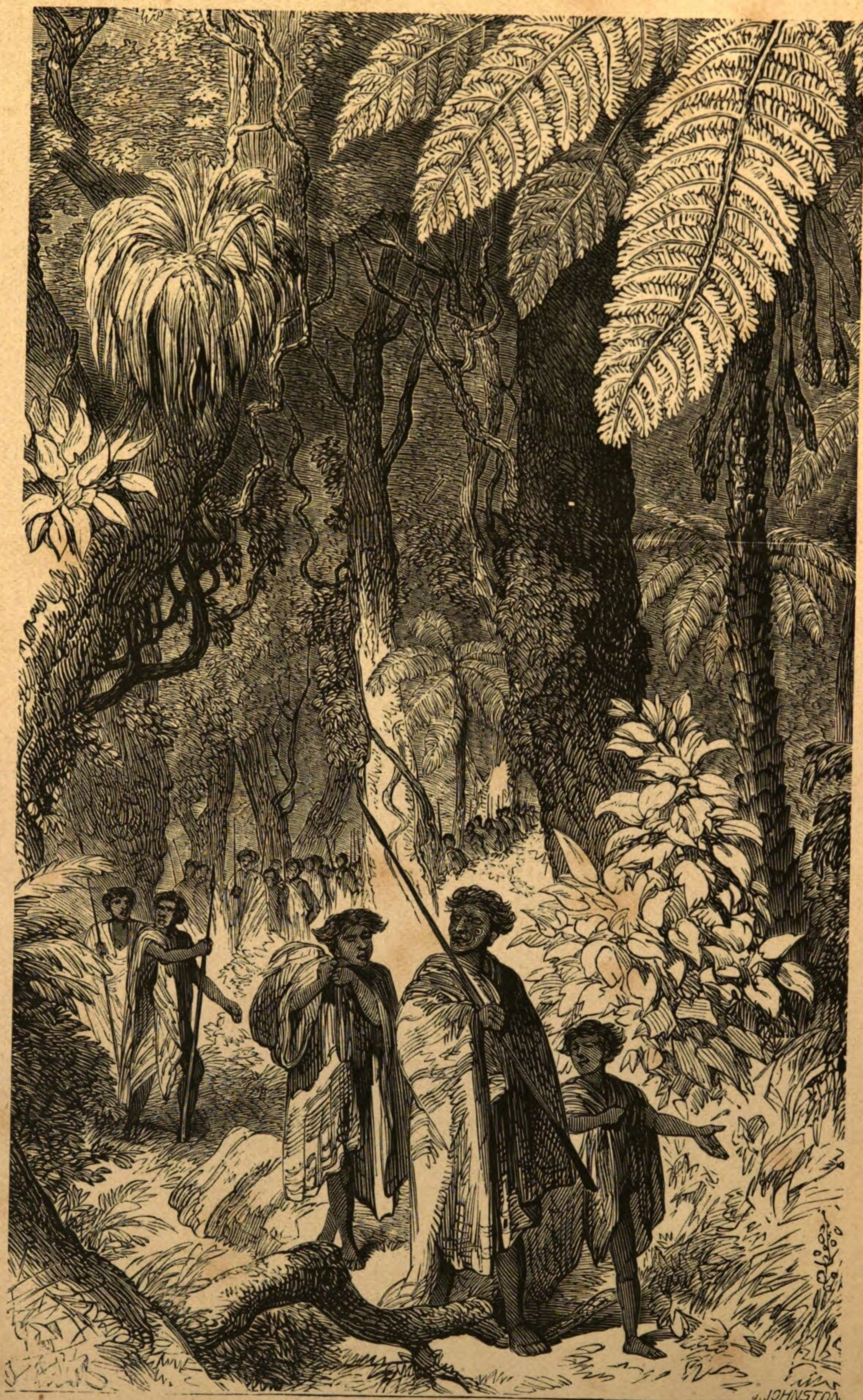




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NEW ZEALAND FOREST SCENERY.

Title.

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THE PAST AND PRESENT

OF

NEW ZEALAND;

WITH AN

INSPECTS FOR THE FUTURE.

With numerous Illustrations.



BY

RICHARD TAYLOR, M.A., F.G.S.,

AN OLD NEW ZEALAND MISSIONARY.

Author of

"MA A MAUI; OR, NEW ZEALAND AND ITS INHABITANTS."

LONDON:

WILLIAM MACINTOSH,

24, PATERNOSTER ROW;

AND

HENRY IRESON JONES, WANGANUI, NEW ZEALAND.

1868.

A 166/373



THE MOUNTAIN OF THE WEST WINDS

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Queen of the South ! which the mighty Pacific
Claims for its Britain in ages to be,
Bright with fair visions and hopes beatific,
Glorious and happy thy future I see.

.
Fifty years hence—look forward and see it,
Realm of New Zealand, what then shalt thou be !
Even should Britain's decay be down written,
All shall be greatness and glory with thee.

TUPPER.

in present and future years, and
may be considered as a permanent
The first object of the
New England Society is to
that of promoting the
to the West India Islands, and
to this object would not be confined the
of the Society, but it would extend
Many of the members of the
has been, and will be, a
already, and will be, a
have of interest, and will be
been proposed, and will be
objected, and will be
has ventured to give notice of
recommending, and will be
bottle, and will be
which, and will be
New England Society

P R E F A C E .

IN presenting this Work to the Public, a few words may be required by way of Preface.

The brief account given of the Church Mission in New Zealand is only to be viewed as a sketch, and that of necessity a partial one, being chiefly confined to the Writer's own observation. Fully to do justice to this subject would extend it far beyond the limits of the present work.

Many accounts of the New Zealand War, which has been raging for the last twelve years, having already appeared from those taking opposite views, have of necessity so widely differed, that the Writer being personally acquainted with most of the leading characters, as well as with their points of difference, has ventured to add another, with the desire of reconciling as far as possible the discrepancies of both, and present a simple and unbiassed account, which will be found strictly consonant with truth.

New Zealand, without doubt, is *the* colony of Great

Britain, which offers the greatest advantages to those who leave its shores; viewing it as such, a short statement is given of its present and future prospects, that our countrymen, who make up their minds to emigrate, may see it is *the* field for them to select, which, whilst it presents the greatest resemblance to their native land, still preserves British thought and sentiment, and offers all the advantages of a new country to those who seek to better their position.

Statistics are added, which will abundantly prove all advanced, and make its wonderful progress most evident, satisfactorily showing what a change British industry and perseverance have effected in an antipodal wilderness, in founding a colony which has not yet attained its thirtieth year.

With these few remarks, the Writer submits his little Work to the kind consideration of the Public, to whom it is respectfully dedicated.

March, 1868.

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NEW ZEALAND;

ITS

PAST AND PRESENT STATE.



THE CHURCH AT OTAKE, ON THE MANGANUI A TE AO.

CHAPTER I.

SUNSHINE AND SHADE; OR, THE PAST, PRESENT, AND FUTURE OF THE CHURCH IN NEW ZEALAND.

THE last great command given by our Lord to His followers previous to His Ascension was, "Go ye into all the world and preach the Gospel to every creature." (Mark xvi. 15.) We cannot therefore suppose, that such a command would be given without its being intended to be obeyed, or that those who

sought to be obedient to it, would be left without His aid being afforded from above. Without such a conviction being firmly impressed upon the mind, the servant of God, knowing his own weakness, would never dare to attempt the work ; but, to imagine such a thing, would be virtually to think that God's hand is shortened, and that He is either less able or willing to aid His servants now, than He was in times of old.

The miraculous powers, indeed, which were bestowed upon the earliest proclaimers of the Gospel, may seem to have been withdrawn ; such as raising the dead, healing the sick, and speaking the languages of the Heathen. Still, it is a question whether miracles of a purely spiritual nature are not now as evidently wrought in manifestation of God's power among the Heathen, as the more material ones were in times of old. The state of the world now is not what it was in Apostolic times ; and therefore it is reasonable to suppose that the Lord suits His dealings and operations so that they shall best meet the exigencies of the times. The Great God of the Universe may so work, that the progress made towards the accomplishment of His purposes may not for a time be seen, and yet the progression made be still sure and certain.

The advance of the Gospel in Heathen lands in this our day is evident, and fully establishes the fact that it is the Lord's doing. The wonderful way the Word of God is multiplied and dispersed throughout the world, can only be regarded as a miracle, far greater than that wrought at Jerusalem on the Day of Pentecost. The preparing of the way of the Gentiles is also to be observed,—a highway for the Heathen. The increase of commerce ; the bringing of the most distant ends of the world together ; the facilities of intercourse with nations, scarcely known even by name some few years ago ; the breaking down the barriers which opposed the entrance of the Gospel, as in China and Japan ; clearly prove a work is going on, and on such a scale of magnitude as far exceeds that of past experience.

The extension of the Gospel in the first century of our era was most surprising. But soon the energy of diffusion

seemed to wane ; its force appeared exhausted ; a long period of comparative inaction followed ; the stream of life seemed absorbed by the sands of the desert it flowed through. Again the fountain of vitality bursts out ; renewed efforts are made by the servants of God to extend the Redeemer's kingdom. They combine their powers ; a new feature of their energy is exhibited ; union of particles form the stone cut out of the mountain without hands ; and already are the results filling the whole earth. Bible and Missionary Societies arise ; the prince of this world has his standing armies, his Armstrong and Whitwell guns, his Minnie rifles and needle guns, his ironclads, and all sorts of inventions to destroy life ; and his still more subtle efforts are directed to make Christian men believe a lie, that killing by the thousand is not murder, and wholesale robbery on the grandest scale is not theft. But he goes even beyond this ; and to blind men to their ruin he throws dust into their eyes, so that they cannot discern the truth ; by outward forms, by tinsel adornments, he strives to make even professing Christians lose sight of the simple truth, that "God is a Spirit, and they who worship Him must worship Him in spirit and in truth." On the other hand, however, the Chief Captain of our salvation is not inactive. He, too, has His weapons to destroy the adversary ; He has the Sword of the Spirit—His Word translated into every tongue ; thus so sharpened on both sides, as to cut wherever it is carried. He, too, has His Tract Societies, which, like the leaves of the Tree of Life, are given for the healing of the nations ; and He has His standing armies constantly employed in foreign service, to break down the strong-holds of Satan ; to take possession of them ; and to dispel the darkness of past ages, and cause the light of life to shine.

If the first epoch of our faith excites our wonder at the extent of the field of its operations, what shall we think now ? Is the Lord's hand shortened ? Are we not entering upon another epoch of the Church ? Is it not now represented by the flying eagle ? Is not the Lord now rapidly fulfilling His Word ? The invention of steam ; the remarkable

extension of railroads ; the cutting down hills ; the filling up vales ; the making the crooked places straight, and the rough places plain ; men running to and fro ; every department of knowledge increasing ; electric telegraphs conveying thought even across vast oceans, with lightning speed ; all betoken the rapid fulfilment of prophecy, and the approach of that time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. ii. 14.)

The present field of the Gospel warfare is only to be measured by the surface of the whole world. In every part are detachments of His army sent ; and whilst there are apparent seasons of sunshine and shade in each, still, throughout the whole, the Redeemer's kingdom is surely, certainly, and permanently advancing, and attests the fact, that the Lord is setting up His kingdom on earth, and making His banner an ensign for the Heathen.

The very fact of fighting, contending, and striving, proves the presence of an enemy, and a powerful one also, being no less an one than the prince of this world ; he has his armies, and far more numerous than those apparently are, which belong to the Chief Captain of our salvation. Shall we be surprised if he seeks to make it appear that he is the conqueror ? In ordinary wars, how common is it for the losing side to issue false despatches, and to make the public think it is conquering, when, in reality, it is on the point of being conquered and destroyed. The world, too, is far more ready to believe the one than the other ; but still, sooner or later, truth must prevail. The Kingdom of Christ must be established, and He must reign over it for evermore.

In taking a view of the past state of the New Zealand Church, it will be necessary first to give a short description of the state of the Maori race before the Gospel was introduced amongst them. We cannot well picture to ourselves a race of men more savage and debased, more strongly bound with an age-rivettted chain, than they were. Killing was literally no murder, and man regarded his fellow-man as

his proper food, which he was justified in using whenever it could be procured. Hence, wars never ceased; murders, rapine, and wrong, were of constant occurrence. And this was not only the case with tribes, but even with families; every man's hand was against his neighbour; indeed, the horrid state of society at that time can scarcely be exaggerated.

Captain Cook, who first made us acquainted with New Zealand, and who has left such a faithful account of its inhabitants, particularly mentions their incessant wars and cannibal propensities. Perhaps it is not too much to say, that war was chiefly carried on that they might indulge in their cannibal feasts; and living in an island so destitute of land animals, we see, perhaps, the true origin of this horrid practice, although their traditions assert the contrary, and affirm that it was first done to strike terror into their enemies. A corroboration of this idea is to be found in a circumstance which occurred since whalers visited these islands. One of these vessels was induced to land a small party of Maories on the Island of Rotuma. In order to strike terror into the comparatively unwarlike inhabitants, the invaders killed some of them, plucked out their eyes and swallowed them, and eat their hearts. The natives were so horror-struck, that though many times more numerous than their visitors, they submitted themselves entirely to them, and were henceforth treated as their slaves. A similar thing occurred when some of the Maories were in a like manner taken to the Chatham Isles; the poor *Mori-ori* were thus cruelly treated, and compelled to take the Maories as their masters.

What horrid atrocities and unnatural repasts has the blood-stained land of New Zealand witnessed! Even when the lives of those taken in war were spared, still the poor slave, though he might be kept for a time to cultivate his master's land, was yet little more than store provision; and when fat and in good condition, liable any day to be knocked on the head and cast into the oven. Many a memento of this horrid custom still remains; the same word was equally used for a tame pig, or pet bird, as for a slave; they were all *mokai*,

and intended, as the word intimates, to be used "as food," when required. An anecdote is preserved of a poor slave girl, who was commanded to go and fetch fuel, then light a fire and heat the oven; and, when all was prepared, was herself knocked on the head and cast into it.

But no more convincing proof is required of the frequency of this practice than the old Maori middens; there, amongst the heaps of shells, and bones of birds and fish, are the charred fragments of human bones; and, along the entire length of New Zealand's shores, similar hillocks are to be seen standing forth in strong relief to the surrounding sand hills, as so many monuments of bye-gone barbarism and cruelty. But enough; for further particulars on this subject, the early journals of the Missionaries should be consulted.

In addition to other causes of insecurity of life, was the *Tapu*; an institution which completely placed the life and property of everyone in the power of the priests and chiefs. However outrageous its acts and requirements, they could not be resisted. Another of the many evils of the Heathen State was the *Makutu*—witchcraft. If a wasting disease attacked any one, it was generally attributed to an evil eye, or the act of some enemy; and if the sufferer could not fix his suspicions on any one, he had merely to consult the *mata-kite*, or seer, who at once would name the individual; and, as in former days, the natives imagined that death did not occur naturally, a kind of inquest was held at the decease of any one of rank, to find out the person who caused it. When an old lady died rather suddenly, the enquiry was made as to what was the food she had last eaten; that was found to be quite correct; but it came out in evidence that she had unfortunately scraped her potatoes with a borrowed knife, which at once fixed the cause on the lender, who, without any further ceremony, was immediately despatched.

Before the Gospel came, life was not prized, and man thought no more of killing his fellow man than the hunter does of securing his game. The first white man seen by the Wanganui natives was killed as a new kind of animal, to

see how he tasted, whether there was any difference in the flavour of the *Pakeha*, or European, from that of the Maori.

One of our zealous teachers, in giving me his history, said that formerly he was a great man eater, and delighted in war because it enabled him to indulge in his favorite repast; that on one occasion he joined a war party in an attack on a neighbouring tribe, that they were successful and killed a great many, and then as usual they feasted on the cooked bodies of the slain; but whilst doing so, a native arrived who had been at one of the Mission Stations. He spoke to them of the wickedness they were committing, and said that God's word forbade them to do so. When he heard these words they appeared very foolish. Why, thought he, is it any more wicked to eat a man, than a dog, or pig, or anything else; is not one as good food as another? The words, however, which he had heard, were remembered, and the next time he was present at a similar repast, he thought his favorite food did not taste as sweet as usual, he had lost his relish for it; and when he was again invited, he loathed the very sight of it. The word he had heard sunk deep in his mind; he could not rest. He went to the nearest Mission Station, he became an enquirer, and finally a zealous teacher of the truth, which I found him many years after diligently laboring to proclaim.

Cannibalism was certainly practised by many, from a craving desire for human flesh. Up the Manganui te ao, a tributary of the Wanganui, near the road across the *mania* central plains, to Rotorua, a lonely path running through dense forests, there is a large cave formed by an overhanging cliff, which gives a space of twenty-one feet sheltered from the weather, and nearly a hundred feet long; this is situated on high ground and commands a view of the road which runs below. There parties were accustomed to lie in wait for the unsuspecting traveller, who was thence pounced upon, killed, and cooked in that cave. When I first visited it the ovens were still fresh, with charred human bones lying around them; and a man in my party was pointed out to me who had a narrow escape of being there killed

and eaten by a party who had been three days waiting for him. This cave I frequently made my resting-place for the night, and twice it has afforded me a dry sleeping place when it was raining heavily outside. I first slept in it in 1843 ; and when I found for what purpose it had been used, and that I had actually one in my party who had a narrow escape of being there killed and cooked, I held a Prayer-meeting in that old den of cruelty, and for the first time it resounded with praise to Him who came to make man love his neighbour as himself.

Putiki-wara-nui, the name of the place where I resided, preserves a sad remembrance of past times. Its meaning is the great shaving off of scalps. The cutting off of scalps was a common practice amongst the Maories as well as amongst the North American Indians, and they were the trophies of their courage and success, which gave them rank and dignity in the eyes of their tribe.

Such was the original state of the Maori race throughout the length and breadth of the New Zealand Islands ; killing and being killed, eating and being eaten ; never satisfied ; a restless race, always longing to deprive one another of what either possessed which the other wished to have. One man planted, but another reaped ; club law prevailed ; to the stronger belonged the wives, the goods, and the body of the weaker. As far as outward form went, a noble race, bold in battle, shrewd in council, skilful in execution. Like the whited sepulchres, outwardly beautiful, inwardly full of all uncleanness.

A little more than half a century has elapsed since the venerable Samuel Marsden first landed on the shores of New Zealand, and proclaimed to its savage inhabitants : “ Behold, I bring you good tidings of great joy, which shall be to all people.” (Luke ii. 10.) Very remarkably this was a portion of the lesson appointed in our service for that day, it being Christmas day, 1814. The honored instrument of introducing the Gospel into that savage land, was the senior Chaplain of the infant Colony of New South Wales ; and the apparent means which led to his being interested in the welfare of the

Maori race, were his having met with two of them at Norfolk Island, where they had been carried to teach the convicts the way of preparing flax; he was struck with their looks and intelligence, and was thus led by the Lord to desire their conversion, and to determine to exert himself to effect it.

Improbable as it then appeared, that such a cruel and ferocious race of savages could be influenced by God's Word to lay aside that ferocity, and become a perfectly different people, their benefactor was enabled to induce the Church Missionary Society to found a Mission amongst them. He conducted the first members of it there himself; he paid them repeated visits to strengthen their hands; seven times did he visit the island, and he was permitted to live and see the fruit of his efforts and prayers realized, and thus to receive a full compensation for all the toil and anxiety he had incurred in their behalf; and when he paid his last visit, about a year before his death, and was welcomed wherever he went by the natives as their father, who had led them to the knowledge of the true and living God, he might truly have said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." (Luke ii. 29, 30.)

The earliest efforts made to raise the natives from their savage state, were by introducing, first, the common arts of civilized life, weaving, rope-making, farming. For this purpose, a blacksmith, a carpenter, a mason, and a wheelwright were sent, but little good from their labours was perceptible; no impression seemed to be made on the native mind by their teaching, they had no moral influence over it. But when men were sent forth to them solely as bearers of the Gospel message; when they simply preached salvation through Christ, and regular ministrations were established, then its genuine effects were soon perceived.* The heart of

* In 1823, Rev. Henry Williams, late Archdeacon of Waimate, arrived. In the following year, Richard Davis, a farmer, and George Clarke, a mechanic, joined him; and in 1826, he was strengthened by the coming of his brother, Rev. William Williams, B.A., now the Bishop of Waiapu.

the poor slave was the first affected. He naturally contrasted his state of bondage with the liberty of the believer, and he thus became the first fruits of the Gospel. It spread from one to another, and soon made such a perceptible change in them as to excite the astonishment of their masters; the young chiefs, whose minds were more open to conviction than those of the older ones, hardened by age and a long course of crime, next embraced the faith of Christ.

The number of believers steadily increased. The Gospel and Tapu came into collision; light and darkness struggled. The contest was short; the Tapu was broken; at first as far as the Missionary was concerned. When the Kirikiri River was tapued until their fishing was over, the Mission boat burst through it, holding on its course as usual; the indignant natives dragged the boat ashore and plundered it of its contents, which chiefly consisted of some supplies they were taking up, of medicines and preserves. The jams were hastily swallowed and the medicines drunk off. The unpleasant consequences were soon perceived, and produced the conviction that the *mana*, or power of the pakeha, was too strong for them: the boat was restored and they were permitted to go on their way. It was thenceforth conceded that the Tapu did not apply to the Missionary.

The contest, however, was not ended; it was renewed again by the converts, who also resisted its requirements, and they likewise gained the victory, and the Tapu was given up for ever.

From the first unfurling of the banner of peace to the making of the first convert, ten years elapsed; it was only in September 1825, that the first convert was baptized, and it then appeared very disheartening; but that one was the opening of the door for others, so that the Missionaries extended their labours. Other stations were founded around the bay, and in 1833, four of the Missionaries went to the south, and gradually laid the foundation of Missionary Stations in Waikato, the Thames, Rotorua, and Tauranga. Fearful wars there raged, and still more fearful cannibal feasts prevailed. The position of the Missionaries was for a

long time very trying; even their own natives burnt the Mission houses to hinder them from falling into the hands of the enemy; their property was plundered, and this harassing state continued for several years; yet, strange to say, even during this apparently untoward state of affairs, the Gospel advanced, and converts were gained; though the old men were too hardened to listen, their sons did, and many embraced the Gospel; and of those, several were the sons of the principal chiefs. These soon saw the wickedness of war and cannibalism, and refused to accompany their fathers. Of such may be mentioned Tamihana Tarapipi, the son of Waharoa. The *tauas*, or war parties, rapidly decreased in number, and those chiefs who before could muster a force of five or six hundred men, were afterwards satisfied with two hundred, and thus from the want of followers their contests gradually ceased, and with them their horrid feasts.

In tracing the commencement of the great change which came over the Maori race, which for many years extinguished their insane desire of war and delight in bloodshed, it is evident it did not begin with the old. The great warrior, Hongi, refrained, indeed, from injuring the Messengers of the Gospel; he even defended them when in danger, but he paid no attention to their words; he died a Heathen; so hardened and accustomed was he to bloodshed, that even to the last he could think of nothing else; no reasoning or entreaty seemed to affect his seared mind.

Hongi, the great Ngapuhi Chief, died exhorting his children, with his last breath, to carry on the war; pointing with exultation to his guns and powder, he enquired who dare fight with them, so well provided for. But the Lord overruled his death for good. Although the Missionaries then feared for the future, when their great protector was removed, they were then led to trust solely in Christ and His providential care. From that time the Gospel advanced among the Ngapuhi.

Waharoa, the great Matamata Chief, though far advanced in years, refused to pay any attention to the exhortation of the Missionaries, and when they tried to persuade that

restless old savage to make peace, he told them when he returned from the war with Rotorua, they should see a pile of heads as high as his hand, holding it up several feet from the ground, and said, "the Kumara and the flesh, the Kumara and the flesh, how sweetly will they go down together." On his return the posts of his fence were garnished with the heads of his enemies.

By the overruling hand of Providence, the son of that cannibal chief became a believer, and was baptized by the name of Wiremu Tamihana, and with him several other influential chiefs, who, as already stated, at last succeeded in putting an end to the war.

Another young chief, who likewise was wearied with such continued bloodshed, adopted the following singular expedient to make peace:—

He went to the neighbourhood of his enemies' pa, and concealed himself near it, so that he could see everyone who went out and in without being seen himself; at last he saw a young man, who was one of the head chiefs of the place, go out and advance to a spot where he could obtain an extended view, and see whether any enemies might be approaching; there he sat down, with his back turned to his concealed foe, who lay hid close to him. He stole upon him so quietly that he reached him without being heard, when he sprang suddenly upon him like a tiger, and overpowered him before he had time to resist; he then pinioned his arms behind him and led him off as his prisoner. After he had proceeded a little way, until he was out of sight of the pa, he suddenly stopped, unbound his prisoner's arms, and bid him bind his instead. The captive chief did as he was told, and took his former captor to his pa; immediately he entered all rushed upon him, and prepared to despatch him at once. The young chief commanded them to wait until he had told them how he had obtained his captive; he led him to the *marae*, and there surrounded by all the inhabitants of the pa, he related all the circumstances of the case, and then demanded whether he ought to be killed; all were struck with admiration, the prisoner was

immediately unbound, peace between the two tribes was at once made; and having been feasted, he returned to his own place accompanied by some of his newly-gained friends.

In no one instance was the over-ruling hand of Providence more clearly displayed in bringing good out of evil, than in the case of Ngakuku, who, during that murderous war, was surprised in his hut by a party from Rotorua. His only son and daughter were with him; he had barely time to snatch up the boy and run off with him when the enemy entered, and poor Tarore, his little girl, fell into their hands; she was instantly killed, her scalp cut off, and the poor child's heart taken as an offering to their God. At her funeral Ngakuku addressed his tribe and said, "There lies my child, she has been murdered as a payment for this war; but do not rise to seek revenge, leave that with God, let this be the ending of the war with Rotorua, now let peace be made; my heart is not dark for Tarore, but for you; you urged teachers to come to you, they came, and you are driving them away."

But the inclining their hearts to peace was not the only consequence in God's over-ruling providence. Little did Ngakuku think what a monument the Lord was going to erect to little Tarore's memory. She was a scholar at the Mission School; she loved to attend it, and when she lay down to sleep her book rested by her side. It was carried away by her murderers and taken to Rotorua, and there given to some one who could read. Soon after, that individual formed one of a party going to Kapiti, he took the book with him, not from any love for what it contained, so much as from an idea that it would give him importance in the eyes of those he was going to visit, to whom books then were unknown.

When his party reached Kapiti, he told the young chiefs there that he possessed the sacred book of the Europeans. This greatly excited their desire to hear what it contained; he produced it, and read a small portion of it to them. His hearers were much struck with what they heard, they made

him read more, and frequently too, and completely wearied him with their importunities; nay, further, they would not let him rest until he actually taught them to read it themselves. The man was so tired of his new office of teacher, for he himself did not care for religion, that he was glad to take his departure.

But little Tarore's book had done its work; it had opened the eyes of some of those chiefs to see the wickedness of war and cannibalism; a new principle was implanted within them, and its effects were soon seen. They, like those in the north, set their face against war and its attendant crimes. They were determined to have a teacher of their own; they had heard what a change had been effected by the Gospel there, and to obtain one a deputation to Paihia was appointed. Katu, who has since been better known by the name of Tamihana te Rauparaha, and Te Whiwhi, afterwards baptized by the name of Matene, were the two chiefs appointed for this work. They got a passage in some vessel to the Bay of Islands, and immediately on arriving there went to the senior Missionary, Henry Williams, and delivered their message from the south. The application for a Missionary met with attention; they were promised one, and were told as all then had their own Stations, the first fresh comer should be appointed to Kapiti. This, however, did not satisfy those young men; they declared their determination not to return without either taking one with them, or knowing that one was appointed. At that very time I reached the Bay of Islands, and the Rev. O. Hadfield, now Archdeacon of Kapiti, who with Rev. William Williams, had the charge of the Mission School, volunteered, if released from that duty, to go down to Kapiti; this was in the beginning of 1839. He has the honor of having founded that eminently successful Station, which has ever since been a centre from which the light of truth has radiated, even to the very end of the middle island, where it was carried either by himself or Tamihana, who at his command went to the remoter parts of it, bearing the light of truth to those who were sitting in darkness.

The young chiefs of Otaki went even a step further; they not only embraced the Gospel, but were determined to adopt the manners of civilized life as well, having been struck with the order and propriety of everything in the Missionary's house at Paihia. They determined to imitate them; a club was formed amongst themselves; each member of which engaged to build his house according to the European way, with different rooms and a chimney, for a native *whare* has no divisions in it, and both sexes sleep intermingled. They also engaged to dress as Europeans, and discard the blanket; to have their food cooked in our way, and to eat it from a table, with knives and forks. Thus this once savage and ferocious tribe, is now as conspicuous for the progress it has made in civilized habits, as well as in the morality of the Gospel. Otaki, as a native settlement, is attractive by its large and elegant Church, built in the native style, and the comfortable houses and farms of its chiefs. Tamihana is now a successful sheep farmer, and lives as well as our European ones.

Thus did the Lord over-rule the murder of poor little Tarore for good; but even this was not the whole; indirectly it effected more.

When Mr. Hadfield went to Otaki, Mr. Henry Williams accompanied him, and having seen him settled there, he returned overland to Wanganui. Struck with its numerous native population, in answer to the request that they should have a Missionary also, one was promised. He was surprised to find already a little Christian community there, and that Te Tauri, a chief from Taupo, was acting as its teacher. When the fruit is ripe, who can tell to what far-distant and lonely spots the birds may carry the seed; it was so at Wanganui.

By some means or other a single page of the Church Catechism found its way to that then Ultima Thule, long before the arrival of Missionaries. It fell into the hands of a young chief named Hipango, afterwards well known as John Williams. His curiosity was excited. What possibly could all those black marks upon it mean? Some time after he showed it to a native, who had been amongst the pakehas,

and had learned to read. The young chief asked him what it meant. "Oh," he said, "this is a pukapuka pakeha;* it contains his thoughts." This explanation, instead of satisfying him, excited his curiosity still more; and when his informant read it to him, it was found to contain the Ten Commandments. Immediately he heard them they made a great impression upon his mind. They brought conviction with them; if God gave men His commands, it was their place to be obedient to them. From that time he gave up his false gods; he remembered the Sabbath-Day to keep it holy; he sought to live as God there commanded him; and he became a seeker after the truth. And, indeed, long before the arrival of a Missionary, their false gods had ceased to be worshipped; their idols† (for in the district of Wanganui, as well as in most parts of the southern end of the island, they were idolaters) were literally cast to the bats.

Everything seems to be so wonderfully ordered; just at the right time the right man appears to carry on the work. Te Tauri, a converted Taupo chief, came when some one was wanted to direct the fresh-born thoughts; and then when their increased growth required increased skill, Mr. Williams arrived. He went up the river, crossed the central plains, walked by the smoking Tongariro, crossed the *Moana*—the sea of Taupo—and by Rotorua, reached the east coast. For now the Missionary could go wherever he liked, the whole country was open to him. He reached

* *Pukapuka*—the word applied either to paper or books—at first sight appears to be derived from our English word *book*; it is not so, but from the large white leaf of the Pukapuka Rangiora (*Brachyglottis repanda*), to which the natives likened paper when they first saw it. They said, "He rau pukapuka tenei!" "Oh! this is a leaf of the Pukapuka." The Greeks derived their βιβλος, book, and the Latins their *Liber*, book, in a similar way, from the inner bark of the Linden or Teil tree, and the Egyptians theirs from the leaf of the Papyrus, whence comes our word paper.

† Some time after my arrival at Wanganui, I casually learned from the natives that they had idols. I doubted this, as my brethren in the north asserted the contrary. I bid them bring me some of them. Several were brought from the caves into which they had been cast. I took some of them with me to England, which I presented to the British Museum, and the Fitzwilliam Museum at Cambridge.



TONGARIRO MOUNTAIN.

W. H. G. GIBSON.
1840.



places which had never been previously visited by civilized man, some of which even yet have not been trodden by other feet than his ; he preached the Gospel everywhere, and everywhere obtained converts. He appointed teachers, organized Churches, and was made the instrument of setting a machine in motion, which continued to work effectually for years. Wherever he went he was received as a father and friend ; indeed, nothing could exceed the respect paid to him.

A year later, and the promise given to the Wanganui natives was redeemed. Mr. Mason arrived at Paihia ; he was sent to the south to occupy that post, and during the short period he was spared, much was done ; he labored diligently ; but in his third year he lost his life in crossing over one of the many dangerous rivers of the west coast. And early in 1843 I succeeded him.

When Mr. Hadfield sailed for Kapiti, The Rev. William Williams likewise left Waimate to found a Station at Turanga, leaving me to occupy the post he had vacated, of which he afterwards became the Bishop, by the title of Bishop of Waiapu ; but he was far better known and respected throughout the Island by the natives as simple Parata Wiremu, Brother Williams.

Thus, from the first foundation of the Mission in 1815 to 1840, a period of twenty-five years, just a quarter of a century, was the entire Island occupied, from the North Cape to Cape Terawiti ; twenty Stations were founded—Kaitaia being the most northerly, Wanganui and Kapiti the most southerly ; with nine central Stations, where ordained Missionaries were placed, who visited the other posts occupied by Catechists, and administered the Sacraments there. The Patriarch of the Mission, Henry Williams, until age crept upon him, was the most indefatigable in action ; nor was his brother less so, who has the honor of having been the first to translate the New Testament into Maori, a version which, though superseded by a more recent one, is still highly prized by many, who regard it with affection, as containing those words which first led them to the foot of the Cross ; and to Mr., now Dr. Mansell, belongs the

happiness of having translated the entire Word of God, as well as our Liturgy, into the native tongue, which deservedly obtained for him an LL.D. degree, that reflected equal honor on his University (Trinity College, Dublin) in bestowing, and on him in receiving, that mark of respect which was justly his due.

Then, when the natives could read for themselves the Word of Life, and that Word was largely furnished to them by the power and liberality of the Bible Society, it was carried everywhere far beyond the reach of the Missionaries. It travelled down the western coast of the Middle Island, where the first European travellers, to their surprise, found it east and west. It reached the end of that island; crossed over to Stewart's Island; nay, it even found its way to the Chatham Isles; and wherever it went Christian communities were established. The Prayer-book accompanied it, and the sweet ritual of the Church of England was heard. Thus the early converts became the proclaimers of the glad tidings of the Gospel to others; and so gradually did the life-giving stream flow over the islands of New Zealand, and proceeding from under the footstool of God's throne, it went from the north, where Mr. Marsden first opened the fountain; it flowed along the eastern side of the island to the Thames, to the Puriri, to Mata Mata, and the Waikato. Thence it flowed on to Tauranga, Rotorua, and the surrounding parts; the waters were risen to the knees. Thence they flowed on to Turanga, Kapiti, Wanganui; and the waters were up to the loins. Again they flowed on, over the Middle Island, and reached its extreme ends; and it became a deep broad river. The waters had risen—waters to swim in—a river that could not be passed over.

But the Water of Life flows to give life. "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." (Ezek. lxvii. 9.) And this prophecy has indeed been remarkably fulfilled; the leaves of God's Word have indeed been given for the healing of the nations.



A TAPUED CHIEF EATING WITH A FERN-STALK.

CHAPTER II.

It will now be necessary, at the termination of this first epoch of the New Zealand Church's history, to trace the effects produced on the native mind by the establishment of the Christian faith.

Then there was an implicit faith in its truth. The natives viewed the Bible as the inspired Word of God, and everything it commanded men to do, they believed should be done, as far as they were able. The greatest desire was manifested to possess a copy of it, and to be able to read for themselves the message of mercy sent to them in it. I was present when the first case of Testaments sent to Tauranga arrived, early in 1839. I shall never forget the desire expressed by the natives to obtain them. Money they had none; potatoes, however, they had in abundance, and these were brought, so many *ketes*,—baskets, for a copy. The whole stock was at once disposed of. One man, when he had obtained a copy, said, Now he had a telescope on board his ship which would enable him to see the rocks and shoals afar off. Nor was it

merely the desire to be able to say they had it, they really read it, or rather, devoured it. Old men of seventy have learnt to read; whenever they had a spare moment they might be seen clustering round some one who was reading. On one occasion when going up the Wanganui, Mamaku, the head chief of the Upper Wanganui, was in the canoe, stretched all his length in it, with his Testament in his hands; he kept searching for passages which he could not understand, and asking their meaning; every now and then, when a rapid was approached, he jumped up, seized his pole, and, with his great muscular power, pushed the canoe, beyond the bad place, and then laying it aside again, took his book and resumed his enquiries. For many years almost daily were letters received, written on a leaf of the Phormium tenax with a nail, asking the meaning of different passages of Scripture which perplexed them.

Great was the joy which was felt when the arrival of a grant of New Testaments from the Bible Society was announced; there was no rest until the box was opened and the whole were sold. The proceeds, more than £50, were remitted to that Society, which kindly repeated the grant, and to our Wesleyan fellow-laborers as well, who, having distributed theirs gratis, completely spoilt the further sale. It was therefore necessary to do the same also; but not thinking it altogether prudent to bestow a copy on each applicant indiscriminately, every one was required first to read a verse, which if he could manage to do, and did not possess one, a copy was at once given him, with his name written in it, and making it Tapu, or exclusively his own, to hinder its being given away; in this manner several hundred copies were disposed of. It was wonderful to see how many could read, and write likewise; every day generally brought its Maori mail, with letters on all subjects; one giving information of a quarrel, requesting interference; another containing a petition for books or medicine; another from a teacher, giving an account of his last sermon, and the heads of it, requesting a reply to say whether he had treated the subject rightly; some were filled with queries as to the

meaning of different texts, or to their proper line of conduct under certain circumstances.

Amongst the applicants for books, were some who requested to be allowed to select a verse for themselves to read; this they were permitted to do, thinking they would select some easy part; but they read so very glibly, that they had finished half a dozen verses before in general they could manage to read one. Suspecting some little trick, the book was handed upside down to one of them, when the conjecture was found to be correct; he could read as well one way as the other, in fact, so great was their desire to obtain the Scriptures, that they had taken the trouble to commit a large portion to memory. They were not, however, disappointed, the only stipulation being that they should try and learn to read as soon as possible, and, in the meantime, get those who could, to read the book to them.

Amongst the applicants one day, there was a lady whose head was anointed with red ochre and oil; as this was quite a Heathen custom, she was told that it was not likely she could care for the Word of God whilst she still followed such Heathen customs; she declared she did; then a proof of her sincerity was demanded, and if a book were given her, she was to give her head in return. She enquired with amazement what that meant, and was told it meant that if the sacred book was given her, she must let her head be henceforth sacred to God, and put no more red ochre upon it. She at once acceded to the terms, and so obtained the Testament and a piece of soap as well. She soon returned to show her head, which had been carefully washed, and from that time the red ochre and oil were discarded. At Church, which was never neglected, she generally placed herself in some conspicuous spot, so that it might be seen that she was true to her engagement. One day, however, she was met with a pipe in her mouth; the exclamation was immediately made, that that was an infringement of the bargain, for her head she must remember was sold, and pipes in ladies' mouths were not approved of. It was true, she replied, that her head was sold, but that did not include

her mouth. She was willing, however, to make another bargain, and dispose of her mouth also, provided she might have a companion for the Testament. The enquiry was made what was the companion she desired; she said, a Prayer-Book. Her terms were agreed to; a Prayer-Book was given; 'and now,' said she, 'I have sold both my head and mouth also;' and she faithfully kept her promise; the pipe was ever after disused, and both Bible and Prayer-Book were her inseparable companions to the end of her life.

The Word of God being thus spread abroad, and so generally read, often proved an antidote to Popery. One of my scholars was invited by the Priest into his house, where he showed him some of his treasures, amongst which was an image of the Virgin, at the same time telling him that it was very wicked of the *Pero** (the name bestowed upon the Protestants by the French Priests) not to worship the mother of God; the boy replied that she was only the mother of Jesus Christ as man. Well, but, rejoined the Priest, she is in heaven, and therefore ought to be prayed to; the boy quickly answered, still being only a woman she could not be everywhere present, and if she was in that part of heaven which was over France, and could hear those who prayed to her there, she certainly could not hear any one in New Zealand, which was so far off. The Priest burst out into a laugh, and, giving him a slap on the back, bid him go about his business.

It was frequently stated that the Maories, in times of war, tore up their Bibles to make cartridges of;—that they did not really prize the Scriptures. This was especially said to have been done by the followers of Mamaku, during the first war, when that chief visited Wanganui, at the head of a large war party, in 1846. A visit was therefore paid him one evening at his encampment, with the announcement that it was to have service with them. They expressed their satisfaction at the visit; they were asked for a Bible and Prayer-Book; each immediately went for his bag in which he kept his

* Short for *Perotehani*, probably the French way of Maorifying the word Protestant. *Pero* means a mangy dog.

books; but having heard that Mamaku in particular had torn up his, he was asked for his books; he at once opened his bag and took them out, carefully wrapped up in a clean pocket handkerchief. They were found perfectly entire, and had not lost even a fly leaf, but had been kept very clean. After the service the enquiry was made, what did they use for cartridge paper; Mamaku gave an invitation to crawl into his hut and he would show his cartridge paper. In one corner of it was a heap of paper, which, on examination, proved to be a large roll of "The Times" newspaper, most probably part of the plunder from Kororareka, which had been sacked and burnt the preceding year, and which, with many other articles, had been sent by the hostile chiefs of the north to those in the south, to induce them to join in the war.

So very particular were they during the first war in destroying even English books, lest any of them should be the Scriptures, that many were spared because they looked like Bibles.

Next to respect for God's Word, was that paid to His worship; daily morning and evening prayer was attended in every place by its inhabitants, and in the larger pas of Waikanae and Otaki there were nearly, if not quite, as many present on week days as on the Sabbath; in fact, all attended. I have seen from five to seven hundred present, morning and evening, at Otaki, which was nearly the entire population of the place. This was also the case in every little hamlet as well; and after service school was kept. Those who could read were formed into Bible Classes, and the rest, comprising young and old, were catechised.

The daylight was scarcely suffered to be clear before the morning bell rang; or, what was far more common, an old gun barrel, suspended from the gable end of the church, was struck, to summon all to prayer; and in many cases, the chief, who in former times had led them to battle, now become their teacher, led them to the throne of grace.

Even during the fishing season this custom was not given up. When the tide served early in the morning, the bell

was frequently rung at the Mission Stations at three or four, which obliged the Missionary to arise at that early hour, so that they might not go to sea without having had prayers. At other times, when the tide served still earlier, and they had to go in the night, they yet did not forget this necessary duty, but one of the teachers accompanied them; and when the *Kaupapa*—fleet of canoes, which oftentimes numbered as many as seventy, reached the fishing-ground,* the head chief hoisted his flag, as a signal for all to assemble around his canoe; when the teacher stood up a hymn was given out, and the usual service held on the bosom of the deep; then they began their fishing, which continued until the tide turned, when they again hoisted the signal, and returned. And a beautiful sight it was to see the red painted canoes, with their white sails, slowly advancing with the tide to their several homes. And whilst on the subject of fishing, a circumstance connected with it may also be mentioned.

One Christmas the natives had been very unsuccessful with their fishing; and it was the more unfortunate, as they expected many visitors coming from all parts to keep the Christmas with them. They came and enquired what they should do, and were asked whether they had made it a subject of prayer; they said they had not. I bid them do so. They went and did as they were told before going again to fish, and returned with their canoes quite filled with sharks; in two or three expeditions they caught the enormous number of seven thousand! This answer to prayer was so remarkable, that it made a strong impression upon them, and called forth an acknowledgment of God's goodness to them.

Nor must their attention on the Sabbath to Divine service pass unnoticed. The entire congregation joined in the responses, so that it appeared as though there were but two voices—that of the minister on the one side, and that of the people on the other. The loud deep-toned response of a

* All along the New Zealand coast the natives have their fishing banks, which are well known by their own peculiar bearings.

large native congregation, has astonished many who have attended one of their services for the first time.

In sickness the natives were very particular in having prayer with the sufferer. It was not sufficient to have medicine for the sick. This was not thought much of, unless accompanied with prayer. In acute attacks, where the sufferer has cried out by reason of the pain, the teacher would not cease his prayers until the symptoms became more favorable. And, in some cases, one teacher has been succeeded by another, so that prayer might not cease until the pains also ceased.*

In few countries has the Sabbath been better observed than in New Zealand. The day was strictly kept sacred; no work was done on it; the very potatoes to be cooked were scraped the night before. Previous even to the arrival of the Missionary in the south, the natives had heard that the seventh day was to be kept holy, and they observed it.

Two gentlemen, who had recently arrived in New Zealand, wished to see a part of the country which had been little visited, so that they might form an idea of its natural state. A journey of that kind was marked out for them, and native companions were obtained to carry their food and blankets. On their return they expressed their annoyance at having to encamp on the Sabbath in a dense forest the whole of the day, because the natives positively refused to travel on the

* The chief remedy with the Maori for all diseases was oil, or turpentine and oil, with which the entire body was anointed; this embrocation they called *Rongoa piro-piro*, strong-smelling medicine; this, in fact, appears to have been the most ancient remedy in the East. The good Samaritan had his bottle of oil and wine with him on his journey, in case of accident or sickness, just the same as the Maori has when he travels. The Apostles anointed with oil many that were sick, and healed them. St. James exhorts those that are sick to get the elders to anoint them with the usual remedy—oil, to which prayer is to be added, that the remedy might prove efficacious. The Maori, even in his Heathen state, combined prayer with medicine. Prayers were enjoined to be used on every occasion; and the Christian natives have continued the practice, that the prayer of faith may save the sick. And as we may view the word “oil” as being put for medicine in general, we ought to do as St. James exhorts us. The anointing with oil was evidently done to obtain bodily health. The practice, therefore, of the Romish Church, of only anointing those who are supposed to be past relief, is as childish as it is useless, and as superstitious as it is unchristian; in fact, a mere mockery.

Lord's Day. They were told that the Missionary could not find any fault with them on that account, for he had never himself broken the Lord's Day by travelling on it, but always encamped wherever he might be. On a similar occasion, when a high official went up the Wanganui, the natives refused to travel on the Sunday, to his great disgust and disappointment. To employ his time he occupied himself with washing linen on that holy day, telling his Missionary companion that he thought it was no worse paddling a canoe than washing a shirt upon the Sabbath, which was fully assented to.

During the entire period of my stay in New Zealand, daily morning and evening prayer has never ceased being offered up in my Church. And this leads next to the mention of their Churches. The Maories have no stone-built edifices to attract attention, with long-drawn aisles and fretted vaults. Still they have erected many buildings which have excited the astonishment of all who have seen them; and it is due to them to say, that the finest, largest, and most carefully-built edifices which they ever erected, were those raised as Churches for the worship of God. Many of these are highly ornamented and carved, and are really beautiful edifices; the only pity is, that as they are made of such perishable materials, they only last a few years. But their general character is more unpretending; and the chief object with the Missionary has been to get the people of each place to erect a neat building proportioned to their number, which should be Tapu to the service of God, and never used for any other purpose; not only that they should not eat or sleep in it, but not use it as a *whare korero noa*—a council chamber, or for idle converse. Many of these buildings were erected by one person alone, who did it as a token of love to God, or as a self-inflicted penalty for something he had done. At Rotoaira the natives of Poutu built a very pretty Church, most elaborately ornamented with *arapaki*—lattice work, when they embraced Christianity, after the murder of Manihera and Kereopa. It might be called most justly a memorial Church to their honor. But the best memorial to those two devoted men, who laid down

their lives as faithful servants of Christ, was the baptism of twenty-eight of those concerned in their murder, in that very Church; and a more affecting scene it has scarcely ever fallen to my lot to witness; and on the following morning when leaving them, on returning home, the whole congregation walked by the Missionary's side to the end of their cultivations, and then bid him an affectionate farewell.

Thus, in the place where dragons lay in the abodes of cruelty, have the words of the prophecy been fulfilled: "The parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes." (Is. xxxv. 7.)

And now, in all those places were houses of prayer to be seen literally built of reeds and rushes, dedicated to the service of the Most High; and if they have not beaten their swords into ploughshares and their spears into pruning hooks, they have made their gun-barrels serve as bells, and caused them to utter sounds of love and peace, instead of echoing with the knell of death.

A question often put, is, What is the amount of Christian knowledge which the Maori has gained? This may apply to them individually, or to the Maori race generally.

It is a common practice of travellers and voyagers to speak disparagingly of the religion of savage nations; to make it appear that they have the slightest possible connection with humanity, it is often affirmed that many tribes have either no religion at all, or next to none. Perhaps there is nothing that travellers are in reality less able to speak of than this. Natives seldom permit strangers to witness their sacred rites; and even if they did, without a perfect acquaintance with their language, manners, customs, &c., they could not form a just opinion on the subject. Of the Australian tribes it has been repeatedly asserted, that they have no conception of a God, or of the duty of worshipping Him; and yet, low as the Australian aborigines may be, they have sacred mysteries at which they will not allow a stranger to be present. Is it reasonable to suppose they can have these without also having an idea of some Being whom they are

intended to propitiate? So likewise the Maories have been spoken of as being atheists and infidels: they have been very much wronged by such suppositions. Bad as the religion of the heathen Maories undoubtedly was, still they had one and believed in it, and conformed to its requirements; in fact, it is much to be doubted, whether there is a tribe to be found in any part of the world so degraded as not to have some knowledge of God left, and a fixed manner of worshipping Him. It is not, I fear, amongst savages we must look for atheists and infidels, but amongst professing Christians; amongst those bearing Christian names, and belonging to Christian lands. To their shame be it spoken, that whilst they can live in the midst of light without God in the world, the Heathen, even in their unenlightened state, could not, dared not do so, or run to the same excess of riot as they do.

The Maori race were very particular in observing all their rites; they entered into every thing they did; they undertook no work without first performing a religious service; whether they went to war, to fish, or hunt, they first approached their gods, that the undertaking might be prosperous. When they planted their Kumara, the Priest first invoked their gods; the same also when the ingathering of the crop took place; the first-fruits, whether they were those of the hunt, or fishing, or fighting, were all sacred. In fact, they had far greater fear of the Tapu, as that spiritual law was called, than they had of their enemies; and when they became Christians, in a similar way they carried religion out in every thing; they never took a meal without first begging a blessing upon it, and returning thanks when it was finished.

As a race they were as observant of the Ten Commandments as they had previously been of the Tapu. Polygamy, which before was general, and which was a great means of enabling the chief to maintain his dignity, (for each wife represented a farm with slaves to work it, and thus furnished him with a sufficiency of food to entertain his guests liberally,) was given up, and thus the chief's resources were greatly diminished.

The honesty of the natives could not be questioned; they lived in peace and quietness amongst themselves. I have passed a quarter of a century with them in one place, and during that long period I have scarcely seen a quarrel amongst them, and never had one with them myself.

Several times hostile visits were paid to them in former days. Iwikau te Heuheu, the late chief of Taupo, headed one of these expeditions; they began plundering the cultivations of the Putiki natives. Mawae, at the head of our natives, went out to them; he asked me to accompany him; he said Scripture told them, if thine enemy hunger, feed him; therefore it was quite right to give this hostile party,—two hundred in number,—food. So he stood on the trunk of a large prostrate tree, which lay about the middle of his potatoe ground, and brandishing his spear he cried out to the enemy, you shall not say I did not give you food, take all, therefore, on that side of the tree, you are welcome to do so, but do not presume to dig up a single potatoe on this side, for I shall fire on the first who makes the attempt. The enemy went on digging on the side given them, and when they had finished that, they quietly marched away.

So, likewise, during the war in the north with Hone Heke, there was not wanting evidence that the introduction of the Christian religion had done much to mitigate even the horrors of war, when waged by the Maories. Hone Heke permitted a neutral chief to drive a herd of swine as a present to the British Camp, and on several occasions allowed oxen to be taken to it which he could have seized, saying, let them go to make the soldiers strong to fight. He never omitted having morning and evening prayer in his camp, and to this he ascribed his repeated successes, and to the neglect of it and of the Sabbath, the frequent reverses of our troops. Even many of our own soldiers have confessed that they felt strengthened for the fight, by hearing the solemn supplications of their native allies to the Almighty for success, in which they shared, although they did not understand the words used. What a pity our own troops cannot act more like Christian soldiers and believers in God's

over-ruling power also, by asking for His blessing before an engagement!

The natives now are extremely careful of doing anything likely to lead to quarrels and bloodshed. Even when murder has been committed, rather than endanger the peace amongst themselves, they have preferred banishing the murderer for several years to some lonely spot. A case of murder occurred at Waitotara, of one old man in a passion striking another on the head with a fire brand, who was given up by his relatives to be tried by the Queen's laws; none of her officers, however, thought it concerned them to interfere. He was therefore brought to Putiki and tried by our native judges, who pronounced that he should be given up to me. I was rather puzzled what to do, but as he was declared to be given up to me, I told a native constable to take him to the European magistrate, but when he went to do so his keeper refused to surrender him; the constable told me I must go with him myself. I did so, and found that two old chiefs had taken him into their little *marae*, barricaded the entrance, and, with spear in hand, defied us; afterwards one of them came up to me and said, "Leave him in my hands, he has only a year or so to live, for he is a very old man, leave him with me and I will be his keeper; he shall not go away." This appeared the best plan; at any rate it was not my place to take any further steps in the matter, and there he remained for several years.

When the murderers of the Gilfillans were arrested, the only one who escaped was a young man named Rangi-iri-hau; he was an instance of the fear of the retributive justice of God which Scripture teaches. I met him shortly after his escape, far beyond the reach of European justice, exulting in his fancied security; when spoken to of his guilt, he appeared to think very little of the cruel murders he had aided in perpetrating. I told him solemnly that although he had escaped the hand of man, he could not flee from the hand of God, that His eye was upon him; he was warned to repent. He seemed to think very lightly of what was said, and I left him with a deep feeling of sorrow to see his

hardened state of mind. Some years rolled by when I again visited the spot, and enquired after Rangi-iri-hau. I was told he was near his end, and went to see him; it was winter, a hoar frost was upon the ground, still he was laid beneath an open shed, barely large enough to shelter his body; a miserable object, covered with a tattered fragment of a blanket, which, with his skin, was of the same color as the ground he lay upon; by his side were a few unpeeled potatoes, not much larger than marbles, and near his stomach a little wretched fire. The skin of his knees appeared to have been burnt off in his efforts to keep up some degree of warmth; there were also large raw places on his body from being too near the fire. He was himself emaciated to the greatest degree, and instead of the defiant look of youth which he had when I last saw him, he now presented the withered appearance of extreme age, a seared and blasted object. I spoke to him of his state, and reminded him of my last words, which were verified; I said the hand of God was now upon him; yes, he replied, there was no fleeing from His power, he had long felt it. I then asked when the fear of God first came upon him; he said from the time you spoke to me; he could not forget my words; they sank deep into his heart, and caused him to cry for mercy. I demanded whether he prayed to God; he pointed to a Bible and Prayer-Book which lay by his side, almost as dingy as the ground. I read and prayed with him, and told him I could not give him any hopes for this life; his body was the penalty of his crime, but if he indeed feared God and repented of His wickedness, God would heal his soul for Christ's sake, for "the blood of Jesus cleanseth from all sin." He said he cast himself entirely on God's mercy through Christ. Under such circumstances I felt justified in baptising this deplorable victim of crime; with difficulty I got him conveyed to the Church, for he seemed to be abandoned by all. I baptised him; and in two days more he put off that loathsome form of mortality to put on, I trust, Christ.

Another anecdote of Hone Heke must not be omitted.

When Kororarika fell into the hands of Hone, and all

were at his mercy, he actually allowed the inhabitants to carry off the most valuable portion of their goods. A woman and child who fell into their hands he sent with a flag of truce on board the man of war. On one occasion a naval officer was taken prisoner, and he was likewise released with the caution to take better care of himself for the future ; and when that officer attacked their fortified camp at Ohaeawae, the natives, who admired his courage, gave him a friendly warning to desist, not wishing to kill him ; this, however, he paid no attention to, and he fell.*

The Governor, in his despatch home, gave the hostile natives this high character, "they have not stained their success with a single act of cruelty." The tidings of the taking of Kororareka reached England at the same time that the destruction of the Oulad Riahs, a wild Arab tribe in Algeria did, and a narrative of both events appeared in the same paper. The destruction of the Arab tribe had something remarkably horrid and atrocious about it ; the very idea of blocking up with brushwood the entrances to a series of caves, in which nearly a thousand human beings, men, women, and children, had taken refuge, and ordering the fuel to be ignited and kept replenished for twenty-four hours, until the entire number of wretched beings, forming this holocaust to Moloch, were destroyed, makes the blood run cold. It may be true that they were obstinate and refused to surrender, but still by starvation they might have been compelled to do so, and, after all, were they not patriots naturally struggling for the freedom of their soil against foreign oppressors. To say the least of it, it will ever be a dark blot on the escutcheon of Marshal Pelissier, (which neither the glory of Balaklava nor Malakhoff will erase), and one which even war itself cannot excuse as a matter of expediency, or the still small voice of conscience, when it makes itself to be heard, allow the perpetrator to stifle.

* It was the same officer who at the fall of Kororareka, whilst the aged Missionary, Archdeacon Henry Williams, was busily engaged in bringing off the wounded townspeople to "H.M.S. Herald," swore at him and used the grossest language, calling him a traitor to his country.

The editor of "The Times" himself drew the comparison between the conduct of Hone Heke, the leader of the lately savage New Zealand force, and the Commander of the French army in Algeria, boasting to belong to the most civilized country in the world; the one, by the testimony of his enemy, had not stained his victory by a single act of cruelty, but had acted in a chivalric spirit throughout towards his foes. The other suffocates at once a thousand helpless beings, and then after twenty-four hours, when the fires were extinguished, and all was still within, suffered his soldiers to rush into the caves, when they found the dead heaped together, men, women, children, and infants at the breast, with their agonized features stiffened in death, and yet unappalled by the sight, strip the corpses of their jewels, and rejoice in having thus effectually exterminated the enemy.

Hone Heke and his men also observed the Sabbath during the war, which was more than the troops of Christian England did; and even when their stronghold, the Ruapeka peka—Bats hole, was taken, it was on the Sabbath and during the time of Divine service, in which the natives were then engaged, having gone out of the pa on the sheltered side to be out of reach of the balls.

Another change effected by the Gospel, was the breaking up of that divided state the New Zealand Tribes were in previous to the introduction of the Gospel. Christmas Day at Wanganui was a time of reunion of all the tribes, from Taranaki to the Rangitikei, and inland to Taupo. On Christmas Day, 1846, nearly two thousand natives met at Putiki, which, perhaps, was as large a number as ever assembled together, and most probably many times more than the largest force ever brought against the military during the last war; and nearly six hundred assembled at the Lord's Table, as brethren of the same household of faith. Men who, only a few years before, would not have met together except with arms in their hands; but then they joined with one voice and one heart in singing the beautiful hymn:—

E Ihu, e te Kingi nui,	O Jesus, the Great King,
Hohorotia e Koe te ra,	Hasten the day,
E tino whakapono ai	When entirely shall believe
Te ao katoa ki tou ingoa,	The whole world on Thy Name,
Ae e Ihu, tangohia,	Yes, O Jesus, take [dom.
Te ao katoa, hei kainga mou.	The whole world as Thy King-

Afterwards all the teachers met at a prayer-meeting, and, to my surprise, several arose and offered themselves as Missionaries to their Heathen brethren at Taupo. Two of them were accepted, and solemnly commended to the care of God. The Taupo natives, to whom they went, were the ancient enemies of the Nga-ti-rua-nui; therefore, going there before peace was made between the two tribes, was viewed as trampling upon those who had been killed by their tribe, and by the law of blood they felt it was their duty to put those two devoted men to death. Thus they laid down their lives as true soldiers of Christ; and we cannot doubt they won the martyr's crown.

It is due to the native teachers here to mention how much credit belongs to them for the aid they have given in spreading the Word of God throughout the land. Indeed, the Gospel could not have made the progress it did, or have obtained such a permanent hold upon the native mind, had it not been for the agency of native teachers. It was by their instrumentality the ground was held which the Missionary had gained. Their number was so small that, without the co-operation of lay agency, it would in fact have been otherwise lost as soon as acquired. In Wanganui and many other places they were the first bearers of the Gospel, and there, too, some laid down their lives.

They who first received the Gospel had their hearts filled with love and zeal, and for years that first love did not grow cold. The first native teachers had, many of them, far greater influence than any of their chiefs, for that which gave to the chief power to do evil, gave the Christian teacher influence to do good, because the oratory of the teacher was only used for what was evidently their welfare.

It is not therefore to be wondered that the memory of

many of those good men is even now cherished. The following lines were composed in memory of one of the earliest teachers of the Nga puhī :—

A SONG IN MEMORY OF THOMAS TARAHAWAIKI.

My love for thee, O Thomas, does not cease,
 Thy Bible lies silent in the Church ;
 I look for thee in thy accustomed standing-place there in the
 morning. I look for thee in thy teacher's seat at school.
 Giving out the text in the beginning of the *third of Matthew,
 or the glad tidings of Paul, the guide of the ignorant.
 Thou my beloved bird,† my holy friend, hast been withdrawn
 from amongst us.
 My canoe,‡ which carried me along, fades from the sight ;
 It sails far away like the bird.
 Where is Tamati ? He has just disappeared. He sleeps apart
 in his little canoe, a foreign-fashioned coffin,
 Which your brethren and children made, hammering with nails
 brought from afar.
 O Father, from the dust Thy spirit has shot forth,
 That you may ascend on high. Open the door of heaven,
 You shall enter the mansion of Jesus, that you may drink the
 living stream,
 The water He caused to flow, the Lord's blood,
 Of which you preached to the world and to me.

The following is also a lament composed by a person named Rore, for her grandson, a teacher :—

Great is my love for my grandson ;
 My heart quivers with love
 When I behold his empty seat.
 You have died in the midst
 Of your work, preaching "in the beginning,"
 Or as in John, in Corinthians, or in Jude,
 And cast out the anchors,

* The first book printed in Maori contained a few chapters of Genesis, of Matthew, &c., with a portion of the Morning and Evening Prayers.

† Bird. The tui or Kokomako, an emblem of eloquence.

‡ Canoe, i.e., Teacher.

The ship stuck fast,
 Although the wind was
 The Euroclydon,
 And drifted on the Isle,
 On Malta.
 When you stood setting the tune
 For the hymn,
 Or holding the school,
 Or teaching the Book
 Of the Great God who made us ;
 Of Jehovah, of Jesus Christ,
 Of the Holy Spirit. Alas !
 Ascend, then, to the stone wall ;*
 Enter thou by the straight way,
 The true way, leading to Jesus,
 The path of life. Alas !
 A dismal mansion,
 The mansion of Whiro ;†
 Who beguiled Eve and Adam,
 Returning them to the dust. Alas !

To these laments for teachers a short song of an early believer may be added :—

A SONG BY A WOMAN A SHORT TIME BEFORE HER DEATH.

I have no desire to be married ;
 Jesus Christ is the object of my affection,
 Who caused His love to appear
 On the top of Mount Calvary ;
 Let me take the Book,
 That I may pray,
 The Word of God ;
 And speak of the glory of Thy Holy Name,
 That I may pray in truth.
 Wash away the sorrow
 From within for my sins,
 That I may ascend to
 The heaven above,
 Along the narrow way.

* This refers to the walls of the New Jerusalem.

† Whiro, the Maori God of Evil compared to Satan.

The following short one may be added, as a proof of the true working of the Spirit in the heart :—

What is my sin ! O Jesus,
To me dwelling in the world,
That you should abandon me ;
It remains, deep fixed in my heart, alas !
I do not truly grieve for it.
Alas ! the deceitfulness of my heart ;
Take me to Thee, O Jesus, the King !

When the Wanganui district was purchased in 1848, Wiremu Tauri, the head teacher and the first preacher of the Gospel in Wanganui, in a sermon which he preached to the natives who had assembled to receive the purchase-money, thus alluded to the circumstance :—

“ When the Europeans saw you were in earnest to sell the land, and had all signed your names, they then gave you the money ; but they did not give it before, because they saw you were not agreed. It is thus with God ; when He sees you really believe in Him, and put forth your hands to do His will,—when you really desire and strive to bring forth the fruits of righteousness in your lives, then He gives you a vital interest in His Son ; but though you may talk ever so much of your faith, and be ever so loud in your prayers, yet, if you do not show any of the fruits of the Spirit in your daily life and converse, God will not acknowledge you as His children.”

Here may be enumerated the earliest religious works published in Maori, as best showing on what the converts had to draw in the beginning :—

The first contained the 1st chapter of Genesis, three first of St. Matthew, a few prayers from the morning and evening services, and four or five hymns ; this was printed in Sydney, circiter 1827. It has neither date nor title page. It was followed in 1830 by another, enlarged, containing a few more chapters from the Old and New Testaments, and a few additional prayers.

Then in 1833 a larger edition, in small 4to., containing

portions of Genesis and of the New Testament ; morning and evening services, occasional services, hymns and catechisms.

In 1833, the Church Catechism, Watts' two catechisms and the Assemblies' short catechism. These were published in Sydney.

In 1835, the four Gospels, published separately, each with one of the Epistles attached.

In 1837, the New Testament, complete ; printed at the Mission Press, Paihia. Also, in the same year, Genesis, Exodus, twelve chapters of Deuteronomy, Joshua, part of Isaiah and Daniel.

In 1840, the Prayer-book was printed complete at Paihia.

The Mission Press being placed there, assisted in giving that name to our native Church ; it signifies good desires or thoughts. After the Bishop went to Auckland, the Press was presented to him by the Missionary Society, when it was placed at Purewa ; and from it other works have since been issued.

Several editions of the Church Catechism have been printed, which, by their different alterations, have much perplexed the Maories ; they distinguished each of them by some peculiarity which they had. One edition went by the name of *matua tane*, *matua wahine*—male parent, female parent. Another was known as *taku waea*—my mother (child-bearer, the true Maori word). A third as the *ngau tuara*—back-biter, this word being coined for the purpose, as there was no Maori word for it. A fourth as *mahi Maori*—for labor, literally to do Maori works ; this is not a happy expression, as some of the Maori works are not very good. These peculiarities have tickled the native fancy.

The Scriptures have now been printed complete by the British and Foreign Bible Society.

Sir George Grey has also had few copies of Bunyan's Pilgrim's Progress printed.

It is not too much to affirm, that whatever might have been the amount of knowledge possessed by the early converts to the Christian faith, however far behind that of the advanced servants of God at home, still they fully compre-

hended the simple way of salvation through Christ. The state of all by nature was felt, and the power of God's law was acknowledged. Their faith was the simple belief of the child in the words of its parent—that God has spoken to us by His Word, and that we are bound to yield implicit obedience to it; and the fruits of that faith were evident to all. The Sabbath was not more strictly observed in any part of Britain, or the Scriptures more diligently perused. As a race they became moral. Before the Gospel was received no disgrace was attached to the immorality of unmarried females. On the contrary, it was so general, that the same rites of hospitality, which demanded food and shelter, also bestowed upon the guests *he whai aipo*, or companion for the night.* Wars became less frequent and barbarous; cannibalism ceased; theft became rare; polygamy was given up.

They manumitted their slaves long before slavery ceased in Christian America, and they became remarkable for their honesty and sobriety. From such effects produced we cannot doubt that God owned and blessed the work as His own. His light—the true light—shone upon the land; the natives saw it, and strove to walk in it, and became the children of light; many died in it, declaring they were “Marama,”—light, or happy.

In 1838, the Bishop of Australia, at the request of the Missionaries, paid a brief visit to the Bay of Islands, where he administered the rite of Confirmation, and consecrated the burial ground at Kororarika. He expressed his surprise at the work he beheld going on. The Church had now become so enlarged and extended, that it was felt it should be established in all its integrity. In addition to this a company had been formed for the colonization of New Zealand, and the members of it had made some arrangements for the support of a Bishop. The British Government likewise had taken possession of New Zealand, and joined

* Bishop Williams and the Writer visited Poverty Bay in the beginning of 1839. This adjunct of hospitality was actually offered to them at a place where no Missionary had previously been seen.

with the Missionaries in furtherance of the same object, and these three causes led to the appointment of Dr. Selwyn to that office. He was consecrated the first Bishop in 1842. He arrived in his extensive diocese,* and landed at Wellington. After making a very short stay there, he went on to the Bay of Islands, where the seat of Government still continued. He proceeded to the Waimate, and there fixed his abode. The Bishop expressed his surprise at the progress the Gospel had made amongst the natives, who as a people had become Christian.

Shortly after, the war in the north broke out, and its sad effects were soon felt, for although the outward observances of religion were kept up, little of the spirit of it was felt. Hone Heke said his heart was like the summer grass—dried up and withered. In the south, both on the east and west coasts, the work progressed; a general anxiety appeared to be felt to know the way of life. A native, as I was walking with my wife, persisted in going before us, so that we could scarcely advance. I bid him walk by my side. He enquired, by way of reply, whether I knew the history of Zaccheus, and why he climbed up into the sycamore tree. I said, yes, that he might see Christ. So, said he, I walk before you, that I may hear the Word of Life, which Christ gave you to preach.

The Nga-ti-rua-nui teachers, finding that their scholars were tired of coming to school, and having the same thing over and over again without change, became inattentive, and fell off in their attendance; they held a meeting amongst themselves, and agreed to adopt a new system. All the children from a number of the neighbouring villages met together at one place, where they remained for one or two months, residing with the inhabitants and attending the

* The Bishop of New Zealand's patent gave him from Lat. S. of Stewart's Island to Lat. 33, but instead of saying 33 S. Lat., by mistake it said N. Lat., which takes in a portion of Japan. When the mistake was discovered the Bishop would not allow it to be rectified, regarding it as being God's providence that had given him this great extent of diocese, and probably it was this that afterwards led to the founding of the Melanesian Mission.

school. The period being short the teacher exerted himself to the utmost. When that time was ended the young people started off to another village, where they remained in a similar way ; and thus they kept going from place to place until they had completed the round, and then they began again. This circulating school system seemed to take greatly with the children, and to suit their teachers also, who could afford to give a month or so entirely to this object, but not a longer period, and the children seemed likewise to progress. They also became greatly attached to their instructors. When one of them died the whole body of scholars attended his funeral, and were deeply affected by their loss. They were taught to read and write, the first rules of arithmetic and the four catechisms.

Our Lord tells us in the parable, that no sooner was the good seed sown in the day, than the enemy came in the night and scattered the bad amongst it. This has ever been the case ; it has been so in New Zealand. In the early days of the Church at Paihia, almost as soon as the Word of God had found its way to the heart of the Maori, the bad seed began likewise to appear.

A man named Papa-hurhia broached the idea, because the Jewish Church preceded the Christian, it must be the mother Church, and therefore they should turn over to it ; all who were opposed to the Gospel immediately followed Papa-hurhia. They professed to keep the Saturday as their Sabbath, and in fact to be Jews. At one time there were many led away by him ; their way of living, however, soon made it apparent, that by whatever name they might go, they were still only Heathen in practice. Their numbers soon fell off, and most of them turned over to the truth.

Ten years later another scattering of the bad seed made its appearance at Taranaki. It seemed to bear some affinity to the spirit-rappings and manifestations of our transatlantic brethren. They said that the spirits of the angels and apostles—nay, even the Three Persons of the Deity—had taken up their abode within them. This was the old Heathen idea, that at times the Gods occupied their bodies. One called himself

the angel Michael, another the Apostle Paul, another Jesus Christ, and one styled himself the Holy Ghost. Having God within them, they possessed the living Word, and therefore they threw away the written one as useless. Possessing God within them there was clearly no need of prayer, for with Him they possessed all things. Thus the Prayer-book likewise was cast aside. When they launched their canoes they repeated the Lord's Prayer; with each sentence they uttered, a pull was given by the entire company to the canoe, *e to matou matua*—a pull, *i te Rangi*—a pull, *Kia tapu*—a pull; and so on to the end. This was called the Warea delusion, from the name of the place where it originated. One of my teachers hearing of the desecration of their books, went and collected them all in a basket and brought them away, saying, It was like casting pearls before swine to leave those books with them.

The following is a letter written by one of these Warea fanatics to Waikato :—

“ Warea, Oct. 14, 1845.

“ A message or dispatch to you.

“ Go my letter to Horotiu, to Pou; salutations to you and yours. My friends, listen to me. The kingdom of God has been set up at Taranaki. Jesus Christ has come into the world. Listen to me; Jesus Christ has saved me, and made alive seventy men, from the time of His appearing in the world. This is true, true, most true; day by day He has saved me. I have seen Jesus Christ. Do you read this letter of mine to Rei, to Mata mata, to all of Maungatautari, to all the men of Tauranga, to all of Rotorua, lest you should disbelieve. It is true He has wrought miracles, and I am saved, my friends. I am filled with the Holy Spirit, the searching heart, that I may dwell in peace. I am filled with love; it is bound to me with the cords of the Spirit. With the Spirit rests the concern for my body; with you, that is with the Lord, it rests to send for me.

“ From the true angel of Jesus Christ,

“ From KEREOPA.

“ To Poukaroa, at the Horotiu.”

This delusion, however, did not extend beyond Taranaki, neither did it last long. I wrote a letter to the natives of Warea, and took an early opportunity of visiting the part; it had already entirely died out, and was succeeded by a revival throughout the Nga-ti-rua-nui.

A great many letters were written to me on the subject, and although doubtless there was more outward appearance of an inward change than was real, and the fervour of the few carried away the many, yet the general effects produced were good; it caused greater earnestness in the observance of the outward forms of religion, greater attention to the Scripture, increased attendance on the means of grace, and frequent prayer meetings. It also, I trust, led to some real conversions, though there was perhaps with others the idea that they were better and wiser than their teachers. Of the latter I give a specimen: the writer was a young chief and second teacher at Waokena, where Manihera the martyr was the first; this young chief afterwards, at the invitation of Waitere Katotore, took up arms and fell fighting against the party of Rawiri. There was justice on the side of Katotore, and therefore the cause might justly be called patriotic. Katotore sent him an enigmatical letter,—a tatooed potatoe and a fig of tobacco; he eat the one and smoked the other, in sign of his accepting the invitation to join his side; but, alas! he soon found that they who take the sword shall perish by the sword:—

“ Friend Mr. Taylor,

“ Augst. 6, 1845.

“ This is my word listen to me. Formerly, when I first began to believe, I thought my faith was correct up to the time of my Baptism. Mr. Mason said to me when I was baptised, will you obediently keep God’s holy will and commandments, and walk in the same to your life’s end? I answered, I will. After my Baptism came the Sacrament. Friend Mr. Taylor, on my first coming to the Lord’s table, you demanded whether I truly desired to partake of the Lord’s Supper? I answered, yes. But after my assent to these great things they were severed from the confession of my tongue (*i.e.*, I forgot my promises). I then thought that

my assent was correct in that state of my belief, but now that I have acquired greater faith I find it was wrong. Friend Mr. Taylor, listen to my talk, behold from this stronger faith I now see the absence of fruit whilst living under the first faith, that is the beginning of my turning to God. Sorrow now first seized me for my preachings in the congregation; before I used to preach saying, be strong, be bold; but I was not strong, neither was I bold. The root of the matter was not really in my heart. I expounded the things of God, but, O, friend, it was not *the* thing, only part of it. As St. Paul truly says in his Epistle to the Romans, as by the stubbornness (disobedience) of one many were made sinners, (Rom. v. 19,) thence sin increased until it reached my male ancestors and my female ancestors, even up to my father and mother, and to myself also, yes, truly myself; innumerable are my sins in the sight of God; truly my sins are there in His sight; my lip prayers, my boastings, my mockings, my dissemblings, my falsehoods, my many transgressions, more than can be counted. Friend Mr. Taylor, this is what I have seen of the beginning of my faith; it tells me there was a want of care to teach righteousness, therefore weakness was felt, and ignorance, and the many deceits of the world, and therefore also an absence of true righteousness. These evils assaulted me, but when the heart was fixed upon righteousness, none of these evils could be felt, because the law abideth to keep the heart alive to them; therefore it is correct when St. Paul, in his Epistle to the Romans, says, "by the law also sin revived and rendered the lusts of the flesh fruitful within me, severed from the law sin died." (See Rom. vii. 8.) Friend Mr. Taylor, I was grieved for my sins, so many in the sight of God, and after my sorrow came joy, because I became sensible of my safety; if my feet stand, or my hands hold on; if the shoot of the tree is concealed within the bark, I am dark, because it cannot be seen, but if the shoot appears outside the bark, I rejoice, because it is able afterwards to grow, therefore I am strong to stand on the earth.

"Friend Mr. Taylor, consider my words; this also is what

I have thought. The words of St. Paul in the 2nd Epistle to the Corinthians, he says he is agreeable to suffer weakness, to suffer evils, to suffer tribulation, and strivings and afflictions for Christ. I am also weak, thereby am I strengthened.

“ This is all my speech,
“ From PHILIP NEWAKA.”

“ Patea, Augst. 18, 1846.

“ Friend Mr. Taylor,

“ I salute you ; great is my love to you. Friend, this is my thought to God, at the commencement of my turning to Him. I was not mistaken in praying for the Holy Spirit to take up its abode within my heart, for I remembered the word of Christ in the 13th of St. Luke and 24th verse, ‘ Strive to enter in at the strait gate,’ therefore I have striven in prayer, and the Holy Spirit has entered into my heart. I have seen the greatness of my wickedness ; my heart has been filled with sorrow ; my sins have made me to stink in my own estimation ; my heart has been bitter with sin ; my heart was ashamed before God, but not before man ; but I was ashamed in the sight of God. I saw hell opening before my face ; my heart feared the anger of God towards me, my heart acknowledged that it was just ; my heart said to Him, Just is Thy wrath towards me for the greatness of my sins ; Thy wrath is not an unjust wrath ; it is right that my spirit should be sent to hell. His word came to me, ‘ Come to Me thou who art burthened and heavy-laden and I will give you rest.’ My heart responded to Christ ; I went sorrowful on account of His death ; my heart was satisfied with the atonement made for me ; my sins were taken away ; I was buried in His death. Then, first, the Spirit consented to my spirit that I should become a child of God ; my heart was born anew by the Holy Spirit ; my heart was enlightened by the Holy Spirit ; my heart gained the fruits of the Spirit ; these are the fruits of the Spirit : ‘ love, joy, peace, long-suffering, gentleness, patience, kindness, goodness, faith, meekness, quietness, temperance : against

such there is no law.' (Gal. v. 22, 23.) The followers of Christ have crucified the flesh. Friend, my fear of the anger of God is taken away, my only fear is the temptations of the devil. I cannot cease from fearing his temptations. I remember the word of Christ to His disciples. He said, 'Watch and pray, lest ye enter into temptation.' Paul also has a word in 1 Thess. v. 16; 'Rejoice evermore, pray without ceasing.' (19 v.) 'Quench not the Spirit.' (21, 22 v.) 'Prove all things; hold fast that which is good. Abstain from all appearance of evil.' 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' (1 Cor. xv. 58.) Also Jude, 20 verse, 'My beloved friends, building up yourselves on your most holy faith, praying in the Holy Ghost.' Friend, these are words to be treasured up in my heart all the days I live in this wicked world; this truly is my fortress, my defence, and flag, and my rest. Friend, I am jealous with a godly jealousy, for I have compared myself to one espoused as a chaste virgin to Christ, but I fear lest by any means as the serpent beguiled Eve through his subtlety, so my mind should be corrupted from the simplicity that is in Christ. (2 Cor. xi. 2, 3.) Friend, my heart cleaves to Christ as the oyster adheres to the rock and cannot be plucked off by man, so my heart cannot be plucked away by temptations. Friend, I know this world is not my permanent abode."

The termination of this letter, with the name of the writer, are both lost, but whatever may have been the real state of the heart, I think it evidences a considerable acquaintance with Scripture and the grand outlines of redemption through Christ. I possess several similar letters, and these were selected at random.

The following is an extract from the same Piripi, written a year later than the former:—

"Waokena, Sept. 18, 1846.

"Friend Mr. Taylor,

"Listen to me; on the 12th of August Manihera

appointed me to preach the sermon; my text was taken from 1 Cor. 10 ch. 7 v. I used this simile: a man adzed a totara tree; he split it into two parts, from one he made a large canoe and from the other a small one; he took them to the sea; the fish were killed by those of the great canoe, so likewise by those of the little canoe. All the people partook of the fish of those canoes; this is a simile for myself. We are one flesh; our minister divides us; one he makes a head teacher, the other a lower one. The fish of the first and second canoes are the words of God, which are to be eaten by the whole assembly. This is all my simile. Then I spoke to them of the meaning of the text. Friends, the word applies to the children of Israel when they went out of Egypt to their inheritance in Canaan; their going out of Egypt was all right until they reached the wilderness, then they began to shew their hardened hearts towards God. He caused them to fall in the wilderness; they did not remember the guide to their promised abode; they turned aside; they accused God; they worshipped the host of heaven. My friends, this is a warning for us; we are journeying through this great wilderness, that is the world; we are travelling to our promised abode, that is the heavenly Canaan; let us journey aright that we may safely reach our destination, because God is our guide, lest it be with us as it was with them. Like a man who drives a pig, if the pig is obstinate in going he only gets worried by the dog and dies; so if we persist in going wrong God will cut us off. Many more were my similies drawn from that verse. I brought forth the word of Jude, 'the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not.'

"FROM PIRIPI NEWAKA."

The Nga-ti-rua-nui being at one extremity of the district, nearly a hundred miles from my house, could not be visited very frequently; I had to walk also in former days, which added to the difficulty of paying them a visit, which was generally done about three times in the year; but when they thought it was time for me to see them I usually received a

polite invitation to that effect; the following is one of them, from Rangatapu, dated December 15, 1847:—

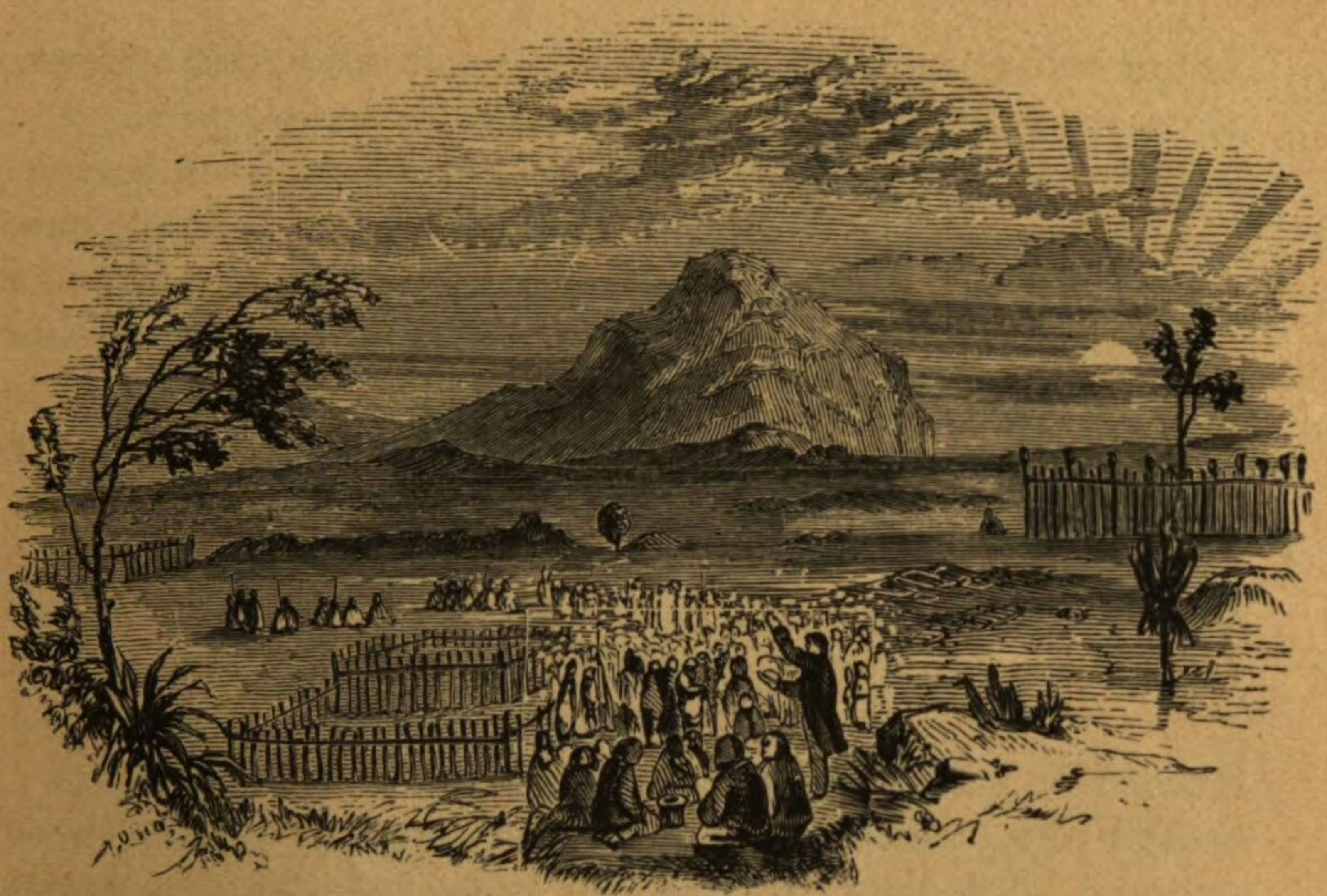
“Friend, my beloved father, Mr. Taylor, I salute you; great is my love for you. The time is long that you have been hidden from my eyes and from the eyes of all your children, therefore this is my thought, it will be good for you to come and see all your children; the word of Jesus to Peter was, feed my sheep: this is good as a thing done in remembrance of the Lord, and a means of drawing nearer the believing heart to God. This also, my beloved father, we have continued to abide, watching with desire for you as servants wait upon their masters, so likewise has my heart waited for you every day.

“From GEORGE KIWI.”

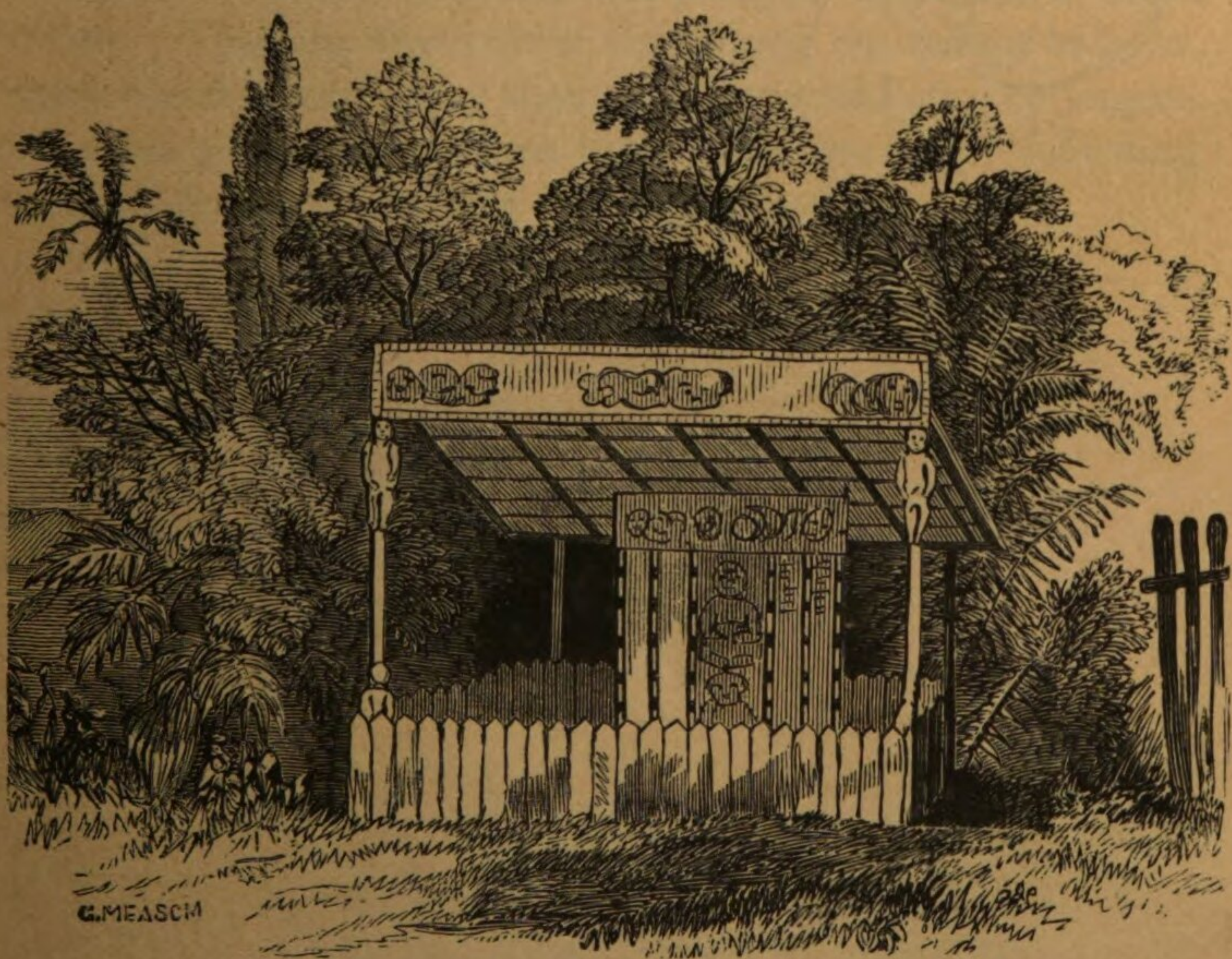
It was about this time that news arrived of the death of Manihera and Kereopa. I received several very nice letters on the subject from their tribe, all expressive of their desire not to seek revenge as in times of old for the murder of those devoted men. They were all convinced that their death was a glorious one, and in God's cause, therefore they left the matter entirely with me. I visited the murderers; the tribe were ashamed of the deed, though the murders were strictly in accordance with the ancient Maori law of blood, and were in reality a payment for the death of their head chief Tauteka, and it was in fact at the instigation of his widow that they were killed.

This event was, however, attended with a blessing. The blood of the martyrs is the seed of the Church. It raised up greater zeal and earnestness in the cause, and eventually led to the establishment of a Missionary at Taupo, and put an end to an old feud between the interior and coast natives. Peace between them was finally made by my taking Piripi the teacher, who succeeded Manihera in his office, to see them.

The next temporary check to the progress of the Gospel, was the war which burst out, first at the Bay of Islands, then in the south, and afterwards at Wanganui. In the north it left great deadness to religion; the close contact of our



THE MURDERERS OF MANIHERA AND KEREOPA ASSEMBLED AROUND THEIR GRAVES.



THE MEMORIAL MONUMENT OF TE HEUHEU TAUPU.



native allies with the military, the immorality, irreligion, and intemperance of our troops, had a sad effect upon the native mind, and quite quenched their first love and zeal towards God. At Wanganui, where it was not so intimate, the injury done was not so great and lasting. After the war was over, a reaction took place amongst the hostile natives.

Tinirau, their leader, who had been very bitter against the Church, and had threatened, in a letter sent to my natives, to burn their pa, hang their minister over the lintel of his door, and then set fire to his house, soon became himself a believer; he presented himself to me as a candidate for baptism, and sat meekly at my feet, repeating his catechism and answering my questions.

The reaction which took place amongst the Wanganui natives after the war was most extraordinary, and affords another proof, that when the work is the Lord's, however dark the prospect may be, God in His own good time will remove the cloud, and cause the sun again to shine forth in all its splendour. I recollect the day before the conclusion of the war, making an entry in my journal that there was no likelihood of peace, and that the prospect appeared as dark as ever. That day the natives challenged our troops to fight, which was declined; they then said they could stay no longer, but must go home to plant their potatoes.—The following morning they left, and the war was ended.



HIKURANGI, TAKING LEAVE OF FRIENDS.

CHAPTER III.

PERHAPS the brightest page in the progress of Christianity at Wanganui, was that which followed the war. The Christmas of the next year was one never to be forgotten by those who witnessed it. I extract the account from my journal :—

December 21st. Numbers of natives keep flocking in from all parts. My house has been beset from morning till night ; some seeking medicine ; some books ; some to tell me their quarrels and troubles ; and some for spiritual conversation, or explanation of Scripture.

I examined upwards of eighty persons for baptism, of which I accepted nearly sixty. I was much pleased with the simple faith displayed by several of the old people who were candidates. Mr. Baker assisted me ; we were occupied the whole of the morning. In the evening I had a very large congregation, and afterwards a meeting of the candidates for the Lord's Supper ; but the number was so great that I was obliged to divide the district, taking first those only from Pukehika to Tunuhaere ; they completely filled the Church. There was some noise and confusion in entering,

from want of room, which caused me to speak most strongly on the impropriety of candidates for the Lord's Table acting in such an irreverent way. From that time until the termination of the meeting, which was not until after ten p.m., nothing could exceed the quietness and decorum of that large assembly. At the termination all walked out without the least noise, although from the excessive heat of the crowded Church two poor women had fainted away. I received two hundred and sixty-seven of those who came that evening.

22nd. I had the morning service in my field, where the pulpit was carried. Afterwards I examined candidates for baptism, and administered medicine until the evening. It is wonderful to behold such a reaction amongst the people. I felt jealous of admitting so many into the outward Church, and at the same time afraid of refusing them, when they came confessing their faith in Christ, and had supported the declaration by a consistent walk and converse. Many were very old, some in an almost dying state, and one was brought who was deaf and dumb.

After evening prayer I addressed the rest of the candidates for the Sacrament, which occupied me until eleven at night. I accepted the large number of six hundred and seventy-two. It is a very gratifying consideration that I have such a body of persons in my district living so consistently, that even the most censorious could not allege anything against their moral or religious conduct, for such was the closeness of the examination, that if it were found any had lived on terms of intimacy with any immoral person, he was at once rejected.*

23rd. A goodly assembly in the field this morning. After service I had the usual annual meeting of all the teachers belonging to my district. Forty-two of them

* At these meetings of communicants, after prayer and an address, every teacher presents those from his own place; and when each one was called by name, and asked whether there was any reason why he should not receive the Sacrament; if there was, either the teacher or the people would mention it, if the individual himself did not do so; but generally the fault was the other way, and the person would accuse himself of a number of things, which made it very tedious for the minister to decide.

preached before me from a selection of texts which they had not previously seen. Some kept very closely to the subject, amongst whom were Aperahama of the Ihupuku, Te Peina of te Arero, and Hori Kiwi of the Rangatapu. Many, of course, wandered very far from the text, but still gave good sermons; and, with only few exceptions, all had an extraordinary fluency of speech. I was thus occupied the whole of the morning until three. After a hasty dinner I returned to the Church, and had my *patai*, examination, of the Rangi tikei natives, who had just arrived for the Sacrament, and also several fresh candidates for baptism. I then went down to the pa to attend a very large meeting, and appoint magistrates amongst them for the ensuing year,* for every part of my district, to preserve order and put down all open sin and wickedness in it. The meeting was conducted with great quietness, all sitting in an immense circle; fully one thousand being present.

Two chief magistrates were then appointed for the entire Wanganui district. Hori Kingi te Anaua was to have the general jurisdiction of all places from the sea to Puke hika, a distance of fully sixty miles; and Pehi Turoa was thence to take charge of the river to its source. To these two all the chief matters were to be referred; the minor ones being left for the magistrates of each place to decide.

In the evening I had my meeting of the teachers, when all the various matters connected with the Church were discussed. It was after eleven when we separated. We

* This plan of having native magistrates and runangas, or councils, composed of them and the teachers, originated with Wanganui. I was led to establish this plan from the feeling that it was both necessary for order, and was due to the chiefs, who, by the introduction of Christianity, seemed to lose their status, and to have less weight than the teacher. This plan answered admirably; also the runanga, where every thing relating to the well-being of the district was considered, and such changes made as seemed most conducive to the general good; also fines were fixed, &c. The Governor so far approved of these two institutions as to adopt them, and the native magistrates thus appointed were afterwards recognized as Government officers, under the name of Assessors; but at first without a salary—afterwards a small one was given them. At a later period the Chief Justice, now Sir W. Martin, drew up a brief digest of English Law, in Maori; this was highly prized by the Assessors, and most carefully studied.

found all gone to bed, and had some difficulty to awake any one to let us in, so completely wearied were all with the labors of the day. The Wanganui races were held at the same time ; they were attended by the entire European population of the place, and by some strangers as well, who expressed their astonishment that in so large a native assemblage so very few should have been influenced by curiosity to go and see them.

The contrast certainly was great between the two ways of keeping the festival of the Nativity. Whilst near seven hundred Europeans were attending the races on one side of the Wanganui river, exactly opposite nearly four thousand of the lately barbarous heathen had congregated from all parts, and from considerable distances, some coming fully one hundred and fifty miles, to celebrate the Saviour's birth.

December 24th. I began the service a little after seven. It was a glorious day, not a cloud was to be seen. We had the pure light of the sun shining upon us ; but it was a still more glorious sight to see before me upwards of three thousand natives uniting in the solemn service of our Church, and listening with deep attention to the Word of God. Around the pulpit stood my band of fellow-laborers, the teachers, no inconsiderable company, being one hundred and fifty in number ; and by my side nearly all the head chiefs were also assembled, dressed in their picturesque costumes of dog-skin mats, or elegant woven Parawais ; some in their newly-acquired European clothing. Beyond them the entire little field was filled with the congregation. The lesson for the day afforded a most appropriate text, St. Paul's confession before Felix.

After the sermon I administered the Sacrament to three hundred and sixty. I was obliged to divide the Communicants, part for the Sunday and part for Christmas Day, as the Church could not contain the whole at once. Two poor sick women, who partook of the Lord's Supper, were brought in and laid by the Communion rails. Afterwards I crossed over and gave the usual services to the military and the

townspeople. I had a pretty fair attendance of the latter at the second service. I administered the Lord's Supper to twelve.

During the evening service I baptized the large number of one hundred and sixty-two, of whom forty were children. The sun had set before the service was terminated.

December 25th, Christmas Day. Very fine, but hot and sultry; 74° in the shade. I addressed my large congregation from the morning lesson (St. Luke ii. 14.) The angelic annunciation. Afterwards I administered the Lord's Supper to three hundred and fifty, making a grand total, including three of my family, of seven hundred and ten, perhaps the largest number that ever met to receive the Sacrament in this land. Afterwards I crossed over and took two services; the soldiers were all there; but at the second service there were only three besides my party.

Whilst the heathen are pressing into the Church, it seemed as though the children of the kingdom were indifferent, or rather considering it a day of feasting the body only, left more spiritual thoughts to those who are too generally regarded as scarcely entitled to the name of rational beings. To see some miserable horse races, all assembled from far and near: for this race to win Christ, and be found in Him, alas! there was scarcely a thought.

After the evening service the list of teachers for the ensuing year was called over, these were one hundred and fifty in number; and also the list of chiefs who have been recognized as magistrates by the different tribes, these were about thirty; the whole was concluded with a discourse from St. Paul's Epistle to Titus, the second lesson for the day, which was most appropriate, exhorting those who have believed in God to be careful to maintain good works as the most effectual way of proving their love to Christ, and faith in His salvation.

Thus the services of this deeply interesting meeting terminated. Truly we may say, what has the Lord done thus to have brought so many members of various and lately hostile tribes to drink of the same cup and eat of the same bread as I

declared to them, God will be exalted amongst the heathen; His kingdom must be set up in all the earth.

After the service, books and medicine were distributed, but the crowd of applicants was so great, and the fatigue so overpowering, that at last I was obliged to beat a retreat.

26th. From five this morning I had a host of visitors for conversation, counsel, books, and medicine; I was occupied the whole day in attending to their numerous wants. I had also four marriages; ther. 80° in the shade. I was quite wearied, and should not have been able to have done my work but for the assistance of Mr. W. Baker, who has really been a deacon to me.

I felt thankful that this great meeting terminated without any thing occurring to diminish the satisfaction of having so many assembled together, or any thing to give the adversary a handle against the cause. I have not heard of a single thing to distress the minister's mind. As the Temple was put up without sound or noise, so did this assembly,—this temple of the living God,—congregate together and disperse without confusion.

The river natives quietly entered their canoes and paddled away to their distant homes, gradually diminishing the fleet of canoes which was drawn up in front of the pa, and the coast natives, party after party, also silently departed on their several ways.

27th. The natives are still leaving. I learnt in crossing over to the town that a picket of forty men from each of the stockades had been appointed to keep watch every night during the stay of the natives.

A remarkable proof of the power of the Gospel was given when Tamati Wiremu Puna, the chief of Aramoho, was admitted to the Lord's Table. By his side knelt Panapa, a chief of the Nga-ti-apa, who in former years had killed and eaten Tamati's father. This was the first time they had met together; his emotion was most extraordinary, he seemed perfectly to quiver with it. After the service was terminated he was asked the cause of it; he then related the circumstance, and said it was only the Gospel, which had given him

a new nature, that could make him eat of the same bread and drink of the same cup with the murderer of his own father.

In former times it was not only customary to fight naked, but likewise to work naked; they cultivated the fields in a state of nudity, and some of the old people kept up this custom to the very last. Amongst such was an old man named Ake; he made it a constant practice, and even went about in the pa without having any clothes on; I repeatedly spoke to him but in vain. One day, however, when I was going over the river to the town with my wife and daughter, I saw old Ake in his usual state. I ran on before and bid him go into a house and put on his mat; he refused, I said he should, he declared he would not, I pushed, he resisted, at last I saw there was no alternative but force, so I put my arms around him and fairly pushed him into a house, to the great amusement of the natives who stood by. He was conquered, but I dearly paid for the victory; Ake's skin had been anointed with red ochre and oil, which, I found to my cost, had completely destroyed my best black coat. Ake never attempted to go about naked again. Some short time before I left for England I went to see him, and told him I was going home to England; that I might never see him again. I had lived many years in the same place with him, and had preached the Gospel to him; was all I had done to be in vain? was I to leave him a Heathen as I had found him? He said nothing, but held down his head and went away. Not long after he presented himself to me as a candidate for baptism. I rejoiced to see him, and to my amazement not only found that he was perfectly acquainted with the catechism, but with the leading doctrines of the Christian faith as well. He showed that he had carefully read his Bible, and proved, however little there was in external appearance of his being a believer, that still he thought more than I had given him credit for. He was baptized, and when I returned from England poor Ake was no more.

The adversary will not allow the work to progress without

opposition. At Otaki the natives were making steady progress, when a priest and lay associate made their appearance; the latter being a millwright, promised to erect a mill for them on very advantageous terms. They were accepted; the mill was built, and a lodgment in the place effected. The priest remained there, but another arrived, who, with the millwright, proceeded to Wanganui; he went a short way up the river and there made a similar offer, which also was accepted. For a season the millwright and priest resided together in the mill house, and thus building mill after mill he gradually advanced up the river, telling all that his was the mother Church, and ours an adulterous one, with Luther and Henry the Eighth at its head. One day I met a party of natives by the sea side; we both had to wait for the tide before we could proceed. They had been induced to attend the Church of Rome, the priest having assured them that it was the first and mother Church. I enquired whether Christ was not the founder of the Christian faith; they said He was. Then I asked where did the Scriptures tell us He preached the Gospel; was it at Rome or at Jerusalem and in Judea? Well, then, I said, the first Church, of necessity, must have been there; but I told them that Scripture speaks of seven other Churches in Asia, besides those in Greece, at Philippi, Athens, and Corinth, before even any mention is made of that at Rome, therefore instead of being the first it is in reality the last. But they rejoined, yours is a wicked Church, it is an adulterous one, referring to Henry the Eighth. I enquired what the catechism said was the commencement of our being Christians; did it say we began with adultery? or did it not rather declare that we must begin by renouncing all the lusts of the flesh? I told them their priest was evidently quite ignorant of the catechism, and they ought to teach him when they returned. They concluded with saying, "*Kua mate te wai maori i te waitai*," the fresh water is destroyed by the salt, the one representing the Maori, the other the European, meaning as the fresh water streams are swallowed up in the ocean, so is the wisdom of the Maori in that of the European.

After my return from England, when I first went up the river, there was a very large gathering of the natives to welcome me back again. The priest took that opportunity of meeting me. He stated it was of no use our disputing, that one could not convince the other; he therefore proposed that we should test the merits of our respective Churches by jumping into a fire, and whoever came out uninjured would prove that his was the true one. I said that the prophet of old demanded two bullocks to be sacrificed, that if we jumped into the fire it would be taking the place of those beasts, besides tempting God. He said we ought to give our lives for our flocks, and this was the proper way of doing so. At last my head teacher, Abraham, stood up and said the plan was a good one, let it be tried, and as he had given the challenge he should jump into the fire first, and then when he came out their minister should follow; to this, however, he would not agree, and that terminated the meeting. His skin appeared so very dirty that it seemed not improbable he had washed himself over with some preparation to make himself fire proof.

On another occasion he came to me at the request of his followers to hold a disputation on the merits of our respective Churches. I agreed to his proposal, but said it was a subject of such importance that we should first offer up a prayer to the Lord to enlighten us with the Holy Spirit, that we might discover the truth. This he would not agree to, and turned away, saying, he would not hear any of our heretical prayers. My natives reverently knelt down whilst I offered one up. Afterwards, amongst other things he said, the Israelites had idols in the Temple, and they had the figure of a cow there. I requested him to point out the place where it was to be found; he asked for my Bible, I gave it to him, after some time he returned it, saying his sight was bad. Another priest took it and found the account of the brazen laver supported on oxen. I remarked that it was not placed in the Temple but in the court, and there only used by the priests to wash in; that in fact it was but a large wash-hand stand with its legs made to

represent cows; the natives laughed. Next I bid him prove that St. Peter was at Rome; he referred to his epistle written from Babylon, which he said even our commentators allowed was meant for Rome; would I not agree to that? I answered certainly, and bid the natives listen to the priest's words, that Rome and Babylon were the same; the mother of harlots and the seat of all abomination! He then lost his temper and the discussion ended.

The priest erected mills up the Wanganui as he had done at Otaki, professing to do so on reduced terms; and at one place he offered to do it for fifty pounds less if they turned over to his faith: he wrote a letter to that effect which I still possess.

About that time another delusion arose at Taranaki. The natives were struck with the great mortality of their children as well as adults. In order to account for this they supposed it arose from the enmity of their ancestors, who were hostile to the introduction of a new faith, which entirely destroyed the ancient one, and the belief in their Maori gods as well. Therefore if any of their children touched one of the old land marks or stones, which had been placed in the ground whilst the priests uttered their spells and incantations over them, then they were smitten by those spells and were sure to die. This was stated to me when I visited that part; on enquiring what was the matter with a boy who appeared to be wasting away, they said, Oh, he sat upon one of the sacred stones, and the curses or spells belonging to it had entered into him. I laughed at them for their credulity, and scolded them likewise for believing that God would permit heathen spells to affect his children. They assured me that none of them dared touch one of those stones. Bidding them point out the one to me which had done the evil, I got a spade and dug it up, and threw it into the river which was flowing close by. Oh, said they, it might be done with impunity by *pakehas*, for the Maori gods had no power over them.

Near the same place was a *Wahi tapu*, sacred grove, into which formerly they had been accustomed to draw the spirits of those who died, by uttering some of their powerful

spells, so that they might not wander about and injure the living; for spirits were supposed to be all malignant even towards the relatives they had left behind. To hinder them from doing injury they were conjured as it were, within a certain spot, as we fold sheep at night. But now these *wahi tapu*, on account of all having embraced Christianity, were supposed to be more dangerous than ever, and the fruitful source of death to those who entered their sacred precincts. To put an end to this evil they had instituted a new method of exorcising these dangerous places; they went to them in a body, forming a large circle, in the centre they lighted a fire and cooked some potatoes; this was to *waka noa* the spot, that is, to destroy its sanctity; next the operators gave a potatoe to each in the circle, and whilst they were being eaten the temptation of the Lord was read, and then a prayer was uttered, to destroy the power and malice of the devil. After this ceremony it was supposed there was no longer anything to fear from such places. This idea spread rapidly, and the persons who were thought to be more particularly skilful in driving those evil spirits away, went from place to place putting all such enemies to the health and happiness of man to flight. Some tried to justify this work to me and said it was quite agreeable to the word of God; but it was soon evident by their deadness and indifference to religion, that it had a very serious effect upon their minds, withdrawing them from God, and rendering them careless of their eternal welfare. This folly, however, soon died away. I pointed out both the absurdity and uselessness of it, for it was soon evident to them that it did not diminish their number of deaths, which rather increased than otherwise.

At Manawatu another singular delusion arose; the spirit of a child named Mati, was said to have appeared to a woman, and told her, that the many deaths were occasioned by having lizards in the body, especially in that part where the disease was seated, which thus preyed upon the unfortunate sufferer, speedily causing death; that he would drive them out of all the sick who might be brought to her. This news

soon spread, and many brought their sick to be healed, always remembering to bring a present for the agent of the spirit. The woman then enquired of Mati what was the matter with the sufferer; the answer was given in a whistling tone "there is a lizard in the person," sometimes she would say there were two or more, according to the severity of the symptoms; sometimes it was "*he ngarara rahi*," a huge lizard. Then the entreaty was made to deliver the sick from it, and suddenly the squeak of the lizard was heard quitting its tenement, and they were assured the sufferer would soon recover now that the cause of the evil was removed; and sometimes when the disease was of a certain character, faith in the efficacy of the means verified the promise, and thus the lady prospered and grew rich. I visited the place where she resided, and she presented herself to me as a communicant. I not only refused her, but I told the people they should hold no communication and neither eat nor drink with her until she repented, having confessed she held communion with the devil, although she knew very well that she was only deceiving those who came to her. There was a peculiarity in her voice, coming from her stomach as it were, that convinced me she was a ventriloquist. She would not confess the deception she was practising, and her husband used very bad language to me; and another man of Turakina, who also tried to carry on the same profitable deception, cursed me, and said that my time was short, I should soon die, but whether by fire or water, sword or sickness, he could not say. Two months later the lady came to me and humbly confessed her sin, and acknowledged the deception, and not long after, Enoch, the man who uttered the curse, died himself.

These things may be mentioned to show, that at no time since the introduction of the Gospel has its progression been unchequered by efforts of the Evil One to turn back the native mind to its ancient state. In fact, there have been alternate retrogressions and progressions; and whenever the state of the natives was the most satisfactory, it was sure to be followed by something to grieve their friends,

and keep their instructors from being lifted up by success. So likewise in all their backslidings; when doubts and fears have arisen as to the real progress of the Christian faith amongst them, then a reaction has generally followed. After this last delusion some time elapsed before a new one arose. But sickness still increased in proportion to the increase of the European population; and it was sad to see them dying so frequently. Although at Wanganui we had a hospital, which was at first erected for the Maori, and with Maori funds, still the natives generally objected to go there. They complained of having to put on the clothes worn by the sick and those who had died there, and to lie on the beds they had occupied. Some also expressed their ideas that hospitals were erected to kill them off as quickly as possible. They therefore again searched out for the cause of death. At Taupo, I was told that it was from embracing the Christian religion; but as this was said before any of the tribes there had done so, and yet they died as frequently as they did in other places, they were compelled to acknowledge that Christianity could have nothing to do with it. It was next found that the true cause of sickness arose from a small kind of lizard which lived in the *wahi tapu*, and which were in fact the spirits themselves. These were carefully sought for, and then a large iron pot was made red hot, and the poor little things were put into it and consumed. This caused the spirits to fly out of them in the shape of large moths; then the pots were filled with potatoes, which were eaten whilst certain prayers were uttered. Adepts in this kind of work went through the district; they selected a spot, the operator pronounced it to be the abode of this enemy of the Maori race; he stuck a pole in the ground, drew a circle around it, and commanded his followers to dig there, when they invariably found the poor little reptile, which most probably they had brought with them. It is a kind of eft, of a dirty flesh-color, and slightly transparent; and being a night lizard it lies concealed in the earth during the day; hence its existence was not known before this absurd idea arose. The lizards

thus captured were placed in a bottle, and when a sufficient number were obtained they were given up to be cooked, and served in the manner just stated. This absurdity lasted some time, and deluded a considerable number.

These lizard operators thus gained so much celebrity, that they were encouraged to carry on their deception still further, by engaging to discover the places where *Pounamu*, green jade ornaments, Maori jewels, had been buried; a common practice in former days during war, to preserve them from falling into the hands of their enemies. They commanded their followers to dig in the spots indicated, and in several cases the amazed natives found the much-prized jewels. From Wanganui they went to Taupo, where they did the same; but unfortunately, whilst the bystanders were examining the jewel found, one recognized it as belonging to his relative who lived by the sea-side; and it was afterwards discovered that the other stones which they professed to have dug up, had likewise been stolen from places remote from those where they were disinterred, so that they might be the less likely to be detected.

This superstition was succeeded by the angel Gabriel, who made them acquainted with the fact that they had been guilty of a great error in not giving due honor to the Virgin Mary; and, therefore, that they did not belong to the true Church, which worshipped her. This, however, in its turn gave way to the Hauhaus, who professed to have had a revelation of the right way of worshipping God, and of driving out the Europeans, and making their own race increase. The new discovery was first called the *Pai marire*, then *Hauhauism*; it is a singular blending of Mormonism and mesmerism together. The originator having previously had lessons in mesmerism at Sydney, was able to do some things which appeared miraculous to the simple natives; and thus they hoped, through its instrumentality, to regain the dominion, and drive the Europeans into the sea. They further laid claim to the gift of tongues; and not only to speak English, but Hebrew as well, professing themselves to be the true descendants of the Jews. This new

delusion for a time revived the spirit of resistance ; but the people finding that it did not accomplish what it professed to do, are gradually giving it up.

Such are some of the tares which are constantly springing up and choking the good seed. But there are others also of which we, alas ! are the cause. From being a most sober race they are rapidly becoming the contrary ; and the men who stood forth to support the European, and to put down his enemies, who were enrolled as a militia, have been rewarded by having the bottle put to their mouth, and been taught to make beasts of themselves ; they have learnt to drink, to break the Sabbath, and pay no more attention to religion than the worst of our countrymen, in the portion of the force they belong to. It cannot be denied that at present much deadness and indifference to religion prevails ; nor is it to be wondered at. It would be more wonderful were it otherwise, since it is the same with our own men, especially those who have been engaged in active warfare ; the scenes they have witnessed are all calculated to brutalize the mind. We look upon the murderer, who has imbued his hands in the blood of a fellow-creature, with unfeigned horror ; but when men are licensed to be wholesale butchers, what an effect must it have upon the minds of even the best amongst ourselves ! What then must it have upon the Maori ? Is not war calculated to shake the fabric of faith to its very foundations ? Let it please God, however, to restore the blessings of peace, and then may we not likewise hope that He will cause a re-action to take place in the mind. This has been the case on a former occasion, why may it not be so again ?

Have there been no times of apparent deadness amongst the followers of Christ in other parts ; no backsliding, no falling away amongst ourselves ? Without going to the great salt lake, the land of Christianized Paganism, or rather Mahometanism, we may ask, Are the absurdities even of the Hauhaus greater than those of the table-turners, spirit-rappers, clairvoyants, and such like ? Still we do not say that our Church is extinguished. We have our essays and reviews, and even a Bishop, who has sunk himself below the

Zulu he lives amongst. We have given birth to believers in the dogma of the immaculate conception, and in all the puerilities of by-gone days, which are supplanting vital religion for a season; and yet the Church abides, and truth still shines.

The same arguments which have been brought forward against the native Church, may be equally advanced against that of Apostolic times. What is the state now of the ancient sections of Christendom which still exist? Are they not like some of those primæval trees of a New Zealand forest, which are so encumbered with epiphytes, liands, and parasites, that we mistake their foliage for that of the parent tree, which they completely conceal? Did not even the Apostolic Church soon fall away from its first purity of doctrine and love to God? Had we no darkness? And shall we presume to say, because a day of darkness has overtaken us, that the cloud will not pass away as others have done before? Noah's deluge covered the whole earth, but the waters retired after they had fulfilled their mission; and when the dove which was sent forth returned, it brought an olive leaf back with it. There was still life left upon the earth when all appeared dead.

An earthquake may cause an unusually high wave to arise and overflow the dry land; in its recoil it will lay bare a corresponding portion of the bottom of the sea, expose its mud and filth, and fill the air with its noxious effluvia; the water, however, soon returns to its usual channel, and the land resumes its accustomed appearance. In a similar way the war has rolled over New Zealand with its pestilential tide; it has risen above its barriers and swept away the works of man, and the fair fabrics he had erected. In its recoil it has laid bare the natural depraved state of the heart, when no longer under the control of the Spirit. But will these depths of human depravity never more be concealed? Will not the ocean of God's love again flow back and cover up the evil? Why should this be an exception to all that has gone before? Will God permit the work He began, to be marred by the malice and hatred of the devil? But has

the evil really been as great as it has been represented? Has the entire Maori Church cast away its faith? Has that portion of it which has engaged in this sad struggle done so? Does the fanatic Hauhau represent the entire body of combatants? Topini Mamaku, one of the principal hostile chiefs of Wanganui, fought together with the Hauhaus; but when they wanted to turn him to their new creed, he laughed at them, and asked where they had got it from. He said, We have the Word of God to rest upon, but what have you? He is a chief well acquainted with the Scriptures, and therefore not to be carried away with any absurdity which might arise; and doubtless there are many others in the hostile ranks who hold fast their profession without wavering, although they have thought it their duty to fight for their nationality. Tamihana Tarapipi, the celebrated king-maker, and prime minister, a sincere patriot and a noble character, read his Bible as long as he had strength left to do so, which was within a day or two of his death.

The real abandonment of the Christian faith was confined to the miserable Hauhau sect, I say was, because many of them, who have been able to shake off the mesmeric state, and regain the use of their reason, have abandoned it, and we have every cause to believe the number will daily increase; but of the rest there is hope, and a good one too, that a re-action for the better will soon take place amongst them.

In October of last year I visited the Nga-ti-rua-nui district, with the Governor. At Manawapou I met a number of the natives of that place, who had given in their adherence to the Governor; a sad, squalid, filthy-looking set. One kept rolling about his eyes as if bereft of reason: when I spoke to them of the sad change they had undergone, they did not seem much inclined to listen; but, upon the whole, behaved as well as I expected, as they were professed Hauhaus. One named Matiu, who had been the Wesleyan head teacher, and was formerly remarkable for his respectable appearance, when I expressed my wonder that he, with his knowledge of Scripture and the truth, could

abandon it, and turn to the absurdities of Hauhauism, invented by men, who were far more ignorant than himself, said, he had held out until he stood alone, and then was obliged to join the multitude to save his life. He asked me for books. I told him I was ready to supply them as soon as they would be prized. He was exhorted to remember his former state, and compare it with his present one. He was bidden farewell, with the prayer that he might see his sin and be led to repent of it.

At Hawera, one of our advanced posts, I saw a considerable number of natives, who had come in and taken the oath of allegiance. They received me with great respect, crying over me, and reminding me of those who had died since they last saw me. I addressed them, saying, I had not ceased to pray for them; and now I trusted the Lord had heard my prayers, and that they were returning to His worship. They spoke very well, and I feel assured there will be a remnant left to serve God even there.

At Waihi, the most advanced post, near Ketemarae, I went to see another party, who had come in, all in a most squalid state; they likewise gave me a very kind reception, addressing me as their father and the *pu kanohi*, the chief eye of their tribe. I spoke to them at some length, and bid them carry my words to those still in arms and remind them of what I had said when I saw them bent on war, to be careful and refrain from it, for it would most assuredly end in their losing their lands and lives; and now I warned them of the folly of carrying it on any longer, as it could only end in their losing the remainder of what they still possessed. I saw Hohaia and the prisoners; poor Hohaia was apparently truly penitent, and had been led to see the fault he had committed. He had one of his hands very fearfully shattered; he said he did not grieve for his wound, as it was the means which it had pleased God to use to withdraw him from the war. I reminded him of the Lord's words, "It is better to lose even a right eye or limb, rather than to lose all in another world." At Waingongoro I saw Reihana of Waiheke one of my teachers; he said he had never given up his faith

or ceased to own the Queen, but that we had given him up. I reminded him of their having stopped up the road and never answering my letters ; he said Taiporo henui* was the root of the evil, as I had always told them. He held my hand for a long time in his, saying, "My father," and assuring me that he could not give up his faith *ake ake ake*, for ever and ever.

Such was the state of the Nga-ti-rua-nui, who are perhaps the most blameable in this war, as they had no cause given for engaging in it ; still, even amongst them I feel persuaded there will be a re-action in God's own good time, and a remnant left to serve Him. There are, however, many entire tribes, who have not taken up arms at all, or else have done so on the side of Government. Allowing, then, to the utmost extent, the backsliding of the hostile natives, still there is no proof that there has been such an entire decadence of the native Church as has been represented.

From the North Cape to Auckland there has been peace ; and though much deadness, still the outward observances of religion have been kept up. On the west coast, at Otaki and Wanganui, however diminished the number of attenders, still morning and evening services have continued to be held without any intermission every day. And even with respect to the lessened attendance, a satisfactory reason is to be assigned for much of it, from the efforts now made by the natives to preserve their rights over the various lands belonging to them, by residing upon them. The occupants of the pas are necessarily few. Thus at Otaki, where the daily congregations numbered hundreds, they have not tens now ; still the natives have not abandoned the Church, but gone upon their lands, and are busily engaged in their cultivation. Yet on the Sabbath a large number of them make their appearance.

At Wanganui most of the men went to fight on behalf of the settlers, and few were left behind ; still those few attend

* The name of the council which decided that no more land should be sold to the Europeans, and that any infringement of that law should be visited with death.

their Church. Thus our last Christmas gathering, from this cause, was very small, but it was not without its interest.

That the love of many has waxed cold, and that much deadness and indifference to religion now prevail is conceded, nor is it difficult to account for this being so. Have we not verily been guilty in this matter? Have we set the nation an example of our superior morality and fear of God? The assertion has been made by the European that the Maories have given up their faith; they, on the other hand, have the same idea of us, and with apparently quite as much show of reason. They have been amazed by the amount of open immorality, profane swearing, drunkenness, and dishonesty they have witnessed amongst us. They have remarked the total disregard of the Lord's Day and of Divine worship, evinced even by those from whom a better example would be expected. One of the native contingent, who was in the late expedition to Taranaki, wrote to me in reply to a letter, exhorting them to remember the Sabbath day to keep it holy; assuring me that the Sabbath was not regarded in the army as being more sacred than any other day; and, alas! this has been too frequently the case throughout this miserable war! There has been an unnecessary and totally uncalled-for violation of that holy day; and we could not reasonably expect God's blessing on our arms whilst we openly broke His laws. Nay, we have actually attacked the natives whilst in the act of worshipping God on the Sabbath, shot the one who was officiating, and the exploit was approved of. The Waikato war began on a Sabbath, and so likewise that at Wanganui.

What could the natives think when they saw our chief men thus ignoring the very principles of the Christian faith? They thought they were the Christians and we the Heathen, that God would bless their arms rather than ours, and thus were encouraged to continue the contest; the worst of them thought there could be no real good in our faith, when its professors could thus pay so little regard to its commands; they therefore invented another, and Hauhauism arose. I well remember the first time a canoe attempted

to break the Sabbath by going up the river. When they reached the first village they were stopped, and the enquiry was made why they had broken the Sabbath. The people of the canoe said that their's was a large canoe, and the law only applied to small ones. It was quite wrong for little boats to go on the Sabbath, but not for large ones and ships ; that this was the European law for the Sabbath. The inconsistency of Christians has become a sad stumbling-block to the natives. When Te Hapuka, a great Ahuriri chief, and drunkard also, was once threatened with the lock-up, he told the constable that it was very wrong to touch him, for the law only applied to low people, and not to gentlemen and chiefs like himself and so-and-so, mentioning the names of some of the principal magistrates, who were equally addicted to that disgusting habit.

In proof of the sad effects of bad example, it is remarked that the natives only curse and swear in English ; all their oaths and bad words are ours, their own are entirely laid aside.

The natural consequence is, when the natives see, as Europeans increase amongst them, that the instruction given by a few solitary individuals is at variance with the general practice of the Pakeha, natural inclination leads them to prefer the example of the multitude to the teaching of the few.

Much, therefore, of the backsliding which has taken place in the native Church, must in a great measure be attributed to the causes before mentioned. It has been said that the natives are in a state of coma at present ; but, it may be asked, are they only so, and are no others in the same condition ? The war has not confined its deadening influence to one race, it has sadly affected both. Another cause of declension may also be alluded to—the way our loyal natives have been treated.

The best and most exemplary of them, after gaining the victories at Moutoa and Ohotahi, which saved the Wanganui district from pillage, were enrolled as assessors and officers, and the remainder as militia. They fought side by side

with the colonial forces ; and it is not too much to assert, that they greatly aided in turning the tide of war. They have shewn our men how they carry on war amongst themselves ; and thus bush fighting, which was before so much dreaded, has ceased to alarm our militia, who with their native allies have followed up the enemy into their forest retreats. Now, therefore, the hostile natives, instead of despising our mode of warfare, have learned to fear it, when they find we can not only fight in their own way, but have their own countrymen as our allies.

What, however, has been the effect of this alliance on the natives ? Has it benefited them ? Has it raised them in the moral scale of society ? Alas ! it has been quite the reverse. They have had their rations of rum, and have acquired a love of ardent spirits, and now curse and swear, literally, as a trooper. They may now be seen haunting the public-houses, a disgusting and painful proof of their new teaching. They are many of them thoroughly demoralized. Having had no Sabbath observance, they have learned to neglect it, and to believe it is of no consequence. And thus those men, who have jeopardized their lives in our defence, and been signally instrumental in preserving our provinces from destruction, have been ruined in return ; and from being many of them high-principled men, have become besotted, Sabbath-breaking, worthless characters. Nay, further, the best way we have found out of shewing our admiration and good feeling towards them, has been by inviting them to resuscitate the past customs of barbarous life, to dance their revolting war dances, which even our colonial ladies attend with as much apparent gusto as the Spanish dames do their disgraceful bull-fights.

The question will naturally arise, What is being done for the good of the native race. The Missionaries are laboring in their behalf, few in number, most of them far advanced in years, and fruitlessly (some almost exultingly say), but do they stand alone in their thankless work of ameliorating the native race ? I may here relate a circumstance to show that they nearly do so.

A settler told me he viewed the Missionaries as the greatest curse to the land; that were it not for them and the influence of Exeter Hall, there would have been no disturbance with the natives; the best thing which could now be done for the country would be to send them all out of it. I went up the river and at one of the Kaingas was told that Matiu, a chief who had been fighting against us at Taranaki, was then in one of the houses. I called to him to come out to me; he refused; I therefore crawled in to him. He was sitting crouched down by a fire. Having spoken to him about abandoning his old friend and instructor, he said, formerly he felt the Missionaries were his friends, but now they had ceased to put any confidence in us; that we were mere tools of the Government, and were obliged to do just what we were ordered; therefore they had left us and gone over to the Church of Rome, because the priests were not under the Governor, and they trusted them, as they could do as they liked. When he had concluded, I took some of the brands from the fire and placed them on the other side of me, asking him if he could tell me where I was sitting; why, said he, between two fires. I replied that is precisely my state at this present time; before I left Wanganui, one of my own countrymen told me that Missionaries were their greatest enemies, as we only thought for the Maories, and the best thing the Governor could do would be to pack us all off out of the country. I come up the river, and look to those I have laboured amongst so many years to improve and benefit, both temporally as well as spiritually, expecting to receive at least from them some comfort, and am told, you have ceased any longer to place confidence in us. He smiled, and said my words were true. I left depressed in spirit. The next time I went up the river I met the same chief; he attended service, and afterwards came up to me and asked if I knew him. I replied in the affirmative, but wanted to know how it was he had again joined us, as he said he had lost all his former confidence in us. He said, "Your words about the two fires."



THE OLD PRIEST OF WAIKOWAU, WEST COAST.

CHAPTER IV.

THE next inquiry to be made is, Has the Government aided the Missionaries in their efforts to raise the Maori race. The native is especially regarded as a ward of Government; he is still considered as being only in statu pupillari, unable to manage his own affairs, and, therefore, not allowed to dispose of, or lease his own lands but through the agency of his guardians. Thus so carefully attended to in worldly matters, it may be asked, what have his guardians done to raise him in the scale of society?

Upon the estimates for the year ending June 30, 1867, under the head of native department, the large sum of £29,986. 15s. 10d. was placed. This looks well at first sight; surely here is a sufficiency to maintain good Maori

schools, or to afford aid in their establishment, and to furnish help towards the support of native ministers as well. But on examining this large estimate, for schools—nothing is granted; and the other, has not yet been considered, their guardianship not reaching so far. The Superintendent, in his speech to the Provincial Council, spoke of the native race as though it were dying out, and that it was their office to smooth the pillow of the dying, that it might be an *Euthanasia*; and on that principle it appears they act as trustees only to administer to the property of the deceased. The £30,000 are appropriated chiefly for three purposes. The first and largest portion is to pay the salaries of European officers connected with the native department; the next applies to native assessors, policemen, &c.; and the last to pensions granted to loyal chiefs and natives who have been severely wounded. But whilst these may do some good for the maintenance of peace, and the reward of the deserving, there is not a farthing to any higher object. This is very sad; it is really treating the race as a dying one, and only bestowing physic without any nourishing food to support life. It appears a pity that the State cannot take a higher view of the subject.

The noble conduct of the Government of Norway and Sweden in this particular is worthy of all praise and imitation by the colonies of Great Britain. Through its paternal care and protection the aboriginal inhabitants of Lapland are still in existence in the nineteenth century, and their temporal and spiritual interests are carefully attended to, though in the ethnologist's estimation the Lapps are of a very inferior type to that of the Maori. If we contrast this with the state of the aboriginal races of America, after a lapse of about three centuries' contact with the Europeans, or those of Australia and Tasmania after rather less than a century, Britain has little to be proud of as a civilized and Christian people. Let our race be careful of the character which will be given us in another century; may there then be found some of the Maori race to stand, not on the ruined bridge of London, but to look over its firm battlements

upon the still flourishing emporium of the world, and be able to say with admiration, this is our foster parent which nursed us into a nation, and nourished us as a branch of the universal Church of God.

The next enquiry will be, What has the Church of England done, to retain in its bosom a race which has owned its maternity, and which, indeed, has in a great measure received from it its existence as a Christian Church, in all its integrity, throughout the New Zealand Islands. Strictly speaking the Church Missionary Society has done all.* The Bishop of New Zealand himself has the honor of being one of its chief laborers, and the credit of whatever he may have done of right belongs to that Society. The Church of England has given through it two Bishops to the native race, and these have ordained several of the Maories in each of their Dioceses, and in that of Waiapu, a considerable endowment fund has been raised amongst the natives for the support of their ministry. Hitherto the providing for the native teachers or lay element has been greatly overlooked. By it the wants of the islands were supplied in past years, and it will be only through its agency that the country can be occupied for years to come; and yet it is a subject which has been treated as of little or no importance. Had more attention been paid to it, I am persuaded we should have had less to grieve us in this sifting time. Wherever a good native teacher is met with, there the beneficial effects will be perceived. There is a small sprinkling already of native clergy, here one and there one: have they acted as centres, from whence light has radiated amongst their countymen? It is, perhaps, premature to give an opinion. They have been and still are sowing the seed, but the ground may not have been most suitable for its germination.

If the heart be in the work,—if he who seeks to save feels that he himself is a sinner saved,—the fire will burn, and God will provide from His holy Word the fuel to sustain the flame;

* I am merely writing of the Church Mission, and therefore there is no reference here made to the labors of the Wesleyan Mission, which has gone on in its sphere of usefulness hand in hand with the Church.

but without this the native ministry will not effect the object desired. Bishop Crowther must surround himself with kindred spirits to his own, to spread the Christian faith throughout the vast plains of Nigritia. It is not sufficient that his clergy should be black, but that they have the root of the matter in them. It is only that which will give one black man power over another, and not merely the color of the skin. If converted men are sent forth to convert others, the heaven will work; and being of the same blood as those they work amongst, it will rise the quicker.

This, then, is the great business to which the Church has now to attend; the sending forth suitable laborers into the Lord's vineyard. The Missionary Church has the honor of being the first to concede equal rights and privileges to its Maori members; it has not only given them an entrance into its councils, but admitted them to the ministry, and in this respect it is doubly entitled to their affection, whilst at the same time it is setting the Government an example to follow in its steps, by admitting the native chiefs to those offices in the state to which they have an equal right with ourselves. None of the offices yet bestowed upon them can be regarded as calculated to raise the confidence of the natives in our intention of dealing fairly with them.

The staff of Bishops is now complete; but the staff of ministers is far from being so. In the Diocese of Waiapu, a synod of Maori clergymen has been held, and their deliberations will doubtlessly tend to the welfare of that part. But measures must now be taken on a larger scale, sufficient to meet the wants of the entire native Church; how those wants are to be met on a scale commensurate with its requirements is the great consideration. Wherever we have sufficient numbers to form a congregation, there should, and must be, some plan devised to supply ministration for it, either lay or clerical.

The plan just adopted by the Church Missionary Society appears very judicious: in order to encourage the raising of funds for the support of native ministers and teachers, it proposes to supplement for a time the annual amount raised

amongst the native Church members ; and this is not to be confined to one spot in a Diocese, but is to be extended to every Missionary Station, as being the true centres of native action. The Church Missionary Society is still the great stay of the Church, and of the Bishops as well ; it yields them far more support than the crosier. For where would the native Church be without it, and what would be the hold its Bishops would have until the proposed organization be fully established ?

And now it may be asked what is the prospect for the future ?—is it bad ?—is it hopeless ?—or is it good and hopeful. I unhesitatingly answer there is nothing to dishearten the friends of Missions, and when the heart is in the work, nothing to drive the laborer from his post. The New Zealand Church is not called upon to go through more than other Churches have been. Let the war and its attendant evils cease, and then we may hope for a reaction. I think no one can doubt that the true leaven *was* in the lump, and who can say that it has even now ceased working ; when the dough is set it is covered over to keep the heat in. Who can put forth his hand and raise that covering to reveal the hidden working within, but the Mighty One who placed it thereon ? And who can say when the leaven has been applied, that, contrary to nature, it is not working ; we know that the cloth which covers it up from the view has its object in being placed there, and the dark cloud which shuts out the sunlight for a time and throws all into the deeper shade, is secretly refreshing the earth and repairing it to bring forth its fruits with increased vigor when it passes away and returning sunshine lightens and warms the earth's moistened surface.*

The Heathen are given to the Lord for an inheritance ; they form a portion of His everlasting kingdom. The great

* One evening when the state of the natives appeared to be darkest, I walked through my village, and heard a woman praying. I drew near ; her husband was sick ; she prayed for his recovery, and especially that God would be pleased to pour out his Spirit upon them both, upon their ministers, teachers, and upon all of them. I returned home comforted and thankful.

Redeemer's banner has floated over New Zealand, and it will float for evermore.

The work of the Missionary is well nigh ended. When it was required, the Lord so ordered it, that every facility was given to him in penetrating through the country. It was a novelty to the young men to travel with impunity from tribe to tribe. This was not capable of being done before the Missionary appeared; therefore, he had no difficulty for years in procuring bearers, the chief one was, making the selection from those who offered; and the remuneration expected was moderate. But when others beside the Missionary began to travel into the interior, it then became a matter of pounds, shillings, and pence. When the Bishop of Wellington wished to go up the river, we could not procure boys to accompany us for five shillings a-day. Missionary travelling, therefore, in the old way, is ended; and at present, where a canoe is necessary, I tell the natives that when they wish for me to go and administer the Sacrament, they must come for me; and this is now done without asking for any remuneration. This I consider is a token for good, and a sign that they are really in earnest, and properly appreciate their minister's visits.

But every thing now is in a transition state; the long journeys on foot of the Missionary are ended; roads are now being made, and in future the horse may be used, and no companions will be needed. Indeed, it is in reality a sign of advancement, that the native is no longer a carrier of burthens; and when it is remembered that a generation has not yet passed away since the painted cannibal stood supreme, what a change has taken place! What progress has been made! We do not, with those who despond, confine the benefits of the Mission to such as have died in the faith. We do not unite with those who talk of smoothing the dying pillow of the Maori race; but we look forward in faith to see a native Church permanently established, with its native ministry, still leading generation after generation to the foot of the Cross, and crowning Christ as their all in all.

Before concluding this subject a few words more may be

added on the present and future of the Maori race. We are obliged now to leave it in the midst of war with our countrymen, although there is strong reason to hope that this state will not last long.

The present time, therefore, is not a favorable one for forming an estimate of the race. It is seen, as far as progression goes, to great apparent disadvantage, as all the points most interesting to contemplate are obscured or hidden, whilst those which are least to be admired are the most prominent. When two dogs quarrel they assume the fiercest posture and appearance they are capable of, bristling up their hair, planting their fore feet firmly in advance, and showing their teeth to the greatest advantage. Man imitates them when going to fight. He knows every thing depends on the first impression made on his foe; he therefore assumes the most defiant look, to strike terror into his heart, and make him believe he is all courage; if he succeed half the battle is already gained. So with the natives; to make themselves the most formidable in fight, they disfigure themselves with hideous contortions of the countenance, and blacken their faces with charcoal. As we dress our soldiers in red to give them as sanguinary an aspect as possible, though, to diminish the effect of the original intention, we now ornament their dresses with gold lace and other devices, so the Maori has added the lines of the tattoo, to render the plain charcoal more artistic. But this applies more especially to past times.

The mention of one act of the Wanganui natives ought not to be omitted, as it is a proof that they were sensible of the great blessing Mr. Marsden had conferred upon their race, and which they were the first publicly to acknowledge, although he never visited their part of the Island, and none of them had ever seen him. They subscribed ten guineas to erect a monument to his memory. A neat white marble tablet was obtained and sent to Parramatta to be placed in his Church there, as a memorial of their love and gratitude to that great and good man, for the love he had for their race and his labors in their behalf. Although that venerable

man had been dead eighteen years, the Maori monument had the honor of being the first tribute of respect paid to his memory.

Many are unreasonable in their expectations of native progress; they look for as much permanent advancement in one generation, as we have made ourselves during the long period which has elapsed since we were painted savages, as they were but a few years ago; in fact, to be as good as we ought to be, patterns and ensamples of every virtue.

During one of the Governor of New Zealand's journeys he told some of the natives who were around his tent, that they should do good to others as well as to themselves, and ought to give a tenth of their annual income in works of charity; the natives listened with great attention and afterwards went away. In the middle of the night, however, two of them returned and woke up the Governor, who enquired what was the matter; they said that they had been holding a council respecting his conversation with them, and they were deputed to ask whether he himself had been in the habit of giving a tenth of his income annually for charitable purposes. The Governor was obliged to confess that he had not hitherto done so, but he would begin from that time; the Governor therefore gave three hundred pounds to the Bishop of Wellington, with which he purchased the site of his present Cathedral Church, as his tenth for that year.

The hopeful view which is here taken of the native Church, and the strong conviction expressed, that whatever may have been its backsliding during the long period of this sad war, it will still recover and assume a far more permanent form, when that war and its attendant evils have passed away, is fully borne out by the most recent intelligence received.

The Bishop of Waiapu reports an interesting conversation which he held with a native he casually met by the road side: he was asked if he had laid aside his faith? he replied that he had not; and to the enquiry, what has Christ done for you? he answered, "He came into the world and died upon the cross for my sins, and I believe upon Him." But this was only the confession of an individual.

Doctor Maunsell states, that during a late journey he was surprised to hear a bell at a little distance, and proceeding to see what it meant, he found that it was rung by a party who had just landed and were not aware that he was in the district. "Coming suddenly to the door he found about twelve reverently and devoutly on their knees engaged in their evening devotions." But the most interesting communication is from the Rev. T. S. Grace, who boldly returned to his former district at Taupo, even before the path was cleared of the enemy; on the way he met with friends who still held on to their faith, and at one place he had morning service with thirty-five, and before the afternoon service two natives, who had been Hauhaus, came to know if they might be allowed to return to the Church. At Taupo there was a large meeting of both those who were well disposed and the still hostile Hauhaus, the entire number being nearly four hundred. One of the points proposed at that meeting was, what return should be made to Mr. Grace for the loss of his property. It was decided that compensation should be given by those who had plundered the mission premises. In the distribution of food even the Hauhaus presented Mr. Grace with a portion. He afterwards addressed the assembly, and was listened to by all with the deepest attention, whilst he stated the evils which they had brought upon the country and themselves by their conduct; and he remarked in conclusion, that he felt convinced "nothing can be more clear than the fact that their Hauhaus faith is nine-tenths of it political," which is the view the writer has long entertained, and that it will pass away with the war which first called it into being. At all the central places where the people assembled, he had full employment in marrying couples, baptizing children, and holding services; a clear proof that the faith of many only wants a favourable opportunity to be again developed.

The last mail with these interesting particulars brings also the news that the venerable patriarch of the Mission—Henry Williams—is no more; that old and tried servant having been removed at the ripe age of seventy-five to his

eternal rest. In former times much abuse was heaped upon him ; it is pleasing to see how entirely he outlived it, and that his death is chronicled by the New Zealand press in terms which clearly express the high respect in which he was held, and do full justice to the energy and devotion of that good man in the glorious cause in which he was engaged.

A short time before his death a quarrel took place between two neighbouring hapus, who were on the point of coming to blows, when they heard of that venerable Missionary's death : so deep was the respect in which he was held, that both hapus agreed to suspend their quarrel until after his burial, whose life had been spent in teaching and preaching to them the blessed Gospel of peace and forgiveness through Jesus Christ.

In the present day, when the enemy is more formidable and far more numerous, the inventive genius of the Maori has endeavoured to find out some other means of rendering themselves still more fearful ; and, to effect this, they invented Hauhauism, which was supposed to possess the double advantage of strengthening their side, and in the same degree weakening the other. By the assumption of supernatural powers, of working miracles, combined with the gift of tongues and the possession of a religion containing a little of Judaism with much of Heathenism, they drew largely on the faith of their followers, and greatly diminished their fear of British bombs, balls, rockets, and other missiles of civilized warfare ; and, at the same time, by their horrid yells and incantations, exercised a kind of fascinating influence even over our men, as many instances might be brought forward to prove. But all this must be viewed as the efforts of a bold and determined race, to preserve their nationality in face of the formidable foe they had to contend with ; and we should be unjust to suppose, because they have thus acted in a time of war, that they will continue the same in a time of peace. If war brings its warlike appearances, peace likewise has its peaceable aspects. Already this is beginning to be seen, and Hauhauism is declining ; and even amongst these worst forms and greatest departures from former teaching, we look

for a great reaction and revival ; the past seed sown, though long dormant, when the season becomes propitious to its germination, will again shoot forth.

These remarks apply solely to the hostile portion of the race. Another remains to be alluded to—the neutral one. It is the belief of many that the Maories have greatly diminished ; in proof of this the last native census is referred to,—the disproportion of females to the males, and the diminished offspring. On the other hand it may be said, the former census is not to be relied upon ; to the writer's certain knowledge many of the returns were merely rough guesses ; the actual native census has never yet been taken. Parts could be mentioned which, so far from having their population given, have never been visited by those who were commissioned to make the returns. That of the country inland of the Nga-ti-rua-nui, between Mount Egmont and the Wanganui, has not yet been visited by any European but the writer. It had its villages when he visited it ; and he has every reason to believe, that many who were disinclined to war, retired there for peace and security. The district of Mokau likewise, and the inland parts of the country in general, have without doubt a considerable population, which has greatly increased during the war, and will soon show itself on its termination ; to say nothing of that portion which has remained openly peaceable, and of the loyal natives in general.

In searching up members of the congregation who had long been lost sight of, it was astonishing to find into what out-of-the-way places they had stowed themselves. Anxious to maintain their own, many had gone to reside in spots where no one would expect to find any one living. This has been especially the case with those who have been peaceably inclined, and who wished equally to avoid coming into collision with either the European or their own countrymen, and therefore concealed themselves in those retired and hidden localities. But when peace is established they will, I am persuaded, come forth from their hiding-places, and astonish those, who thought only of their euthanasia, by the supposed decrease of their numbers. The general use

of European clothing and food will likewise aid in preserving life, so that for the future we may expect increased health and decreasing mortality.

What, then, is the real state of the Maori race in the present day, and what is its prospect for the future? Are we to look for its decease, and for the hopelessness of any fruit from all that has been done for it? Are all the expectations of the Christian public to be disappointed? Let us briefly consider its present real position.

Reference has been already made to the state it was in when the Missionary first stepped on New Zealand's shores. Let one of its chiefs of that time be made to re-appear, and be placed by the side of the most turbulent of the present day,—how unlike the one is to the other. Can they be said to belong to the same race? And still a generation has not yet passed away.

Compare the appearance of the former, with his skin daubed over with red ochre and shark's oil, with the well-clothed native of this time; the former surrounded by his slaves, whose very life depended on his fitful temper; there are no slaves now, and those who went to the present war, went of their own accord; there was no constraint, their force was formed solely by voluntary compact.

The cannibal feasts have totally disappeared. It is true, to harrow up the feelings of animosity against the race, attempts have been made to make the public believe that there are cases of its revival, but such assertions were unfounded.

At Oakura, when the murderous attack was made on an escort party, May 4th 1863, which was the recommencement of the war at Taranaki, the body of a soldier was dragged on one side by a fellow, and supposed to be for a cannibal purpose. Immediately this was known the entire native force arose and protested against such a horrid act. The corpse was thrown into a potatoe pit, and there it was found stripped of all its clothing, but unmutilated.

The conduct of the natives at the Gate pa may also be mentioned. The noble officers with their sergeants, who

stood their ground when their panic-struck men abandoned them, though they fell, are worthy of all honour for their bravery; and poor Colonel Booth, who, mortally wounded, lived to state, when rescued the following day, that not only did they spare his life, and refrain from plundering his person even of his gold watch—only taking his sword—but that they even treated him with kindness and commiseration, actually lifting him up at his request, and leaning him against a building; and further, when suffering the agony of thirst, one noble fellow volunteered to bring him water at the risk of his own life, and gave it to him, though all were busy in self-preservation, their own position being then most critical, he himself was shortly after killed.

Comparing, then, the state of the past with the worst of the present, there has evidently been a great change for the better.

The war has been a great trial to the native Church, but it may yet be productive of good, as a season of affliction is to the believer: the furnace purifies the gold. The flint is dark and opaque, but the blow given it elicits the spark; and even the solar rays are said to be incapable of giving light until they strike the earth; so may the shock which this war has given the native Church, draw forth a purer and more permanent light.

Let, then, the prospect for the future be considered. The peaceably-disposed, which form by no means an inconsiderable portion of the population, will in times of peace exercise their legitimate influence over the whole. They have kept up the observance of religion even during the most adverse times; they will now continue to do so with increased influence. It is true that the seeds of demoralization have germinated and borne fruit; drinking is now an established vice, deadness to religion is also increased; still, on the other side, must be considered their advancement in the manners and customs of civilized life, in agriculture, in their way of living and general knowledge. The war, too, with all its evils, has not been without some compensating good; the loyal natives and the European Militia frater-

nized, they lived together, fought together, and have thus formed a friendship which will continue for life, and aid in the consolidation of the two races and the future good understanding between them.

In a spiritual point of view, likewise, the prospect is far better than many suppose. The Church of England has treated the native as a brother, it has raised him to the same level with its other members, it has conferred on him the same rank and influence which it has on them ; and thus the Maori race at this time, instead of being like a disorganized army, disbanded and without any recognized leader, possess, in addition to their European Bishops and clergy, a body of native clergy, with teachers and schoolmasters as well ; therefore, instead of resuming their position with decreased powers, they will stand forth with enlarged ones. Bishop Williams with his Maori Synod on the one hand, and the native clergymen in other places, having stood their ground during the trying time of war, will now be prepared to act on the offensive in the time of peace, and with a more numerous native clergy, will have increased weight with their people, which, by the Divine blessing, will aid in the permanent improvement and increase of their race.



A NATIVE SCHOOL.

CHAPTER V.

NATIVE SCHOOLS AND HALF-CASTE RACE.

IN the beginning of the Mission, when the tide turned in favor of the Gospel, all became scholars; young and old flocked to our schools. No sooner was the daily morning service concluded, than the entire congregation resolved itself into classes, according to the advancement each portion of it had made. Those who could read formed the first class; then came the catechisms: first the Church, then those by Watts, and the first one of the General Assembly. This embraced the grand portion of the school, it comprised all classes—the chief and slave, the aged and the young. This congregational school has been continued up to the present date, although with diminished numbers, at least on the western coast; but the general dispersion of the natives, and their more varied occupations,

will in a great measure account for this. It is to be expected it would be so, when those fears of safety, which formerly compelled them to cluster together in fortified places or pas, no longer exist ; and each can securely live on his own land, sometimes far from their former abode. This is, therefore, a sign of progression, although apparently a diminishing of the means of acquiring instruction.

After these congregational schools, others were instituted expressly for the young. There were flourishing ones established at the Waimate, the Waikato, Otawhao, and in fact at all the Mission Stations. These more or less prospered until the breaking out of the war, which has for a time destroyed many of them, and greatly injured the remainder.

One of the great drawbacks to the permanency of schools, has been our inability to ensure the attendance of pupils. The natural independence of the Maori character is such, that it extends even to their children. The parents acknowledge this to be the case. It arises from the perfect freedom of action possessed by the child ; its will is not allowed to be thwarted ; its parents dare not attempt to curb it, even if inclined to do so, however opposed to its own benefit ; the child's relations would at once interfere, and demand satisfaction for any attempt to correct its refractory disposition. In former times, it was rather their wish to render the child as vicious as possible,—to grow up a great man, it was necessary for him to be a murderer, and every thing that was bad.

Even now, with the superior enlightenment they possess, the parent seldom attempts to control his child. When I reproved a chief for not compelling his children to attend school, his excuse was, that as soon as they arose in the morning, they went and gathered little bundles of *Puwaha*, sow thistles or sticks, which they carried to the town and sold, either for a few pence or a little food, saying, they were like the fowls which went scratching about for food.

This clearly proves the irregularity of Maori domestic arrangements, to cause such a necessity.

The Bishop of New Zealand introduced the industrial or

self-supporting system, but it did not succeed. The parents, as well as the scholars, got the idea that there was more labor than teaching, and that they gave more than they gained.

Several private schools adopted the plan, but with a very different motive. Instead of taking pupils gratis, and exacting a certain amount of labor as an equivalent, they demanded both: charging the full amount usual for schools, and using their scholars as domestic drudges and serfs.

Day schools for native children will not answer; but only good boarding schools, where children of both races mix together; if a certain number could be taken gratis, and others assisted in paying for their children, the benefit would be great; at present those only who receive salaries from Government can raise the requisite amount. But it is evident that such schools would secure the attendance of the children of chiefs, who are extremely jealous lest there should not be a perfect equality between them, and those of the settlers. And it has been remarked that they make an equal progress with those of the latter, when enjoying the same advantages.

To effect this object the Colonial Government must step forward and aid in educating the Maori race. It will now be able to insist upon the attendance of native children, and if there is a real desire on its part to perpetuate and raise the race, then this presents the best way, and will be the most effectual one of rendering it loyal, and ensuring its future absorption into the general population of the land.

The natives also have a just right to expect that the Government will attend to the education of their children. The proceeds of native reserves must be considerable, but they have hitherto been like streams in the desert, which are absorbed in the sand without leaving any trace of their disappearance. Perhaps a little investigation might lead to their rediscovery, and to a more profitable use being found for them than that of watering the unfruitful sand.

A large portion of the middle island, larger perhaps than Scotland, was bought for £2000, but with the express

proviso, as Mr. Mantell, the Government agent employed in the purchase, himself stated, that he told the natives at the time, one great boon to be gained by their letting the lands of their fathers go on such easy terms, would be the education of their children, and their being rendered equal to their European neighbours, by being taught the various arts of civilized life.

At present there is a school at the native reserve of Kaiapoi, which has a small number of children attending it; and there may be others, but I have not heard of them.

For the maintenance of a system of education suitable to the present exigencies of the native race, there are funds nearly sufficient for that purpose in the proper management of the rents of native reserves in the northern island; and there are claims, and great ones too, for any extra amount required, which our just and equitable Colonial Government will not attempt to disallow; and in the middle island this is an obligation incurred, being attached to the conditions of the sale of those widely extended provinces.

In 1862 the Government appointed Inspectors of schools. One of these visited Wairarapa, and summoned a meeting of the natives there to point out the importance of instruction to them; a large number assembled, he addressed them through an interpreter, reminding them of their former debased and degraded state, as well as of their present ignorance of all the arts of civilized life, contrasting their state most unfavourably with that of the European. One of the chiefs arose and replied to his remarks, acknowledging the truth of what he had said, that they were indeed a very ignorant race, and far inferior to the European, still, he said, it was not altogether courteous on his part to remind them of it; that it was very much like the conduct of the proud Pharisee in the temple, who thanked God he was not as other men were, or even as the poor publican. This he spoke in such a calm and dignified way, that it made the Bishop of Wellington, and all the Europeans who understood Maori, laugh. The Inspector commanded the interpreter to tell

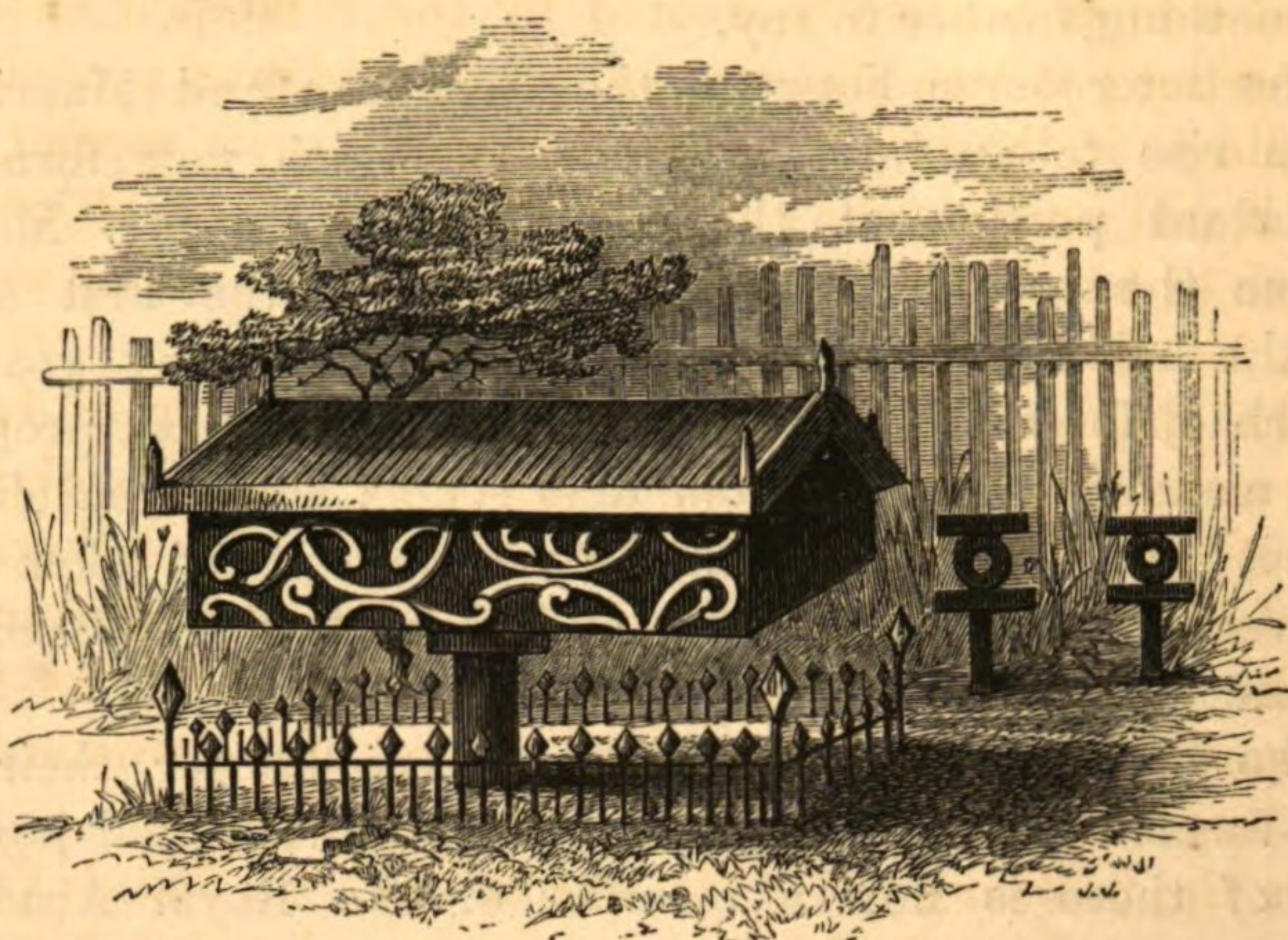
him what the chief had said, and when it was told him he had nothing further to say.

The intercourse between the European and Maori has given rise to an intermediate race, which now forms an important portion of the community. To Mr. Morgan is due the credit of having established the first school for the half-castes. This was carried on many years at Otawhao, for both sexes; the children made great progress, and many of the girls from that school have been eligibly married to the settlers. Similar marriages have taken place in every part of the island, and thus they are forming a connecting link between the two races.

The half-castes are not only remarkable for their fine well-formed persons, but also for their intellectual powers; one of these is now a member of the Royal Academy, having such a taste for drawing as to induce his European friends to send him to England, that it might be the more successfully cultivated.

In general, the half-castes have sided rather with the European than the Maori, but some have remained with their native relations during the whole of the war. It is important that especial attention should be given to the education of the half-castes, for those who have been totally neglected and left entirely with the natives have become the most dangerous and determined enemies of the Government.

Whilst, therefore, the New Zealand Government pays its attention to the organization of a system of government which shall apply to the European section of the population, we trust it will also be sufficiently comprehensive as to take in that of the Maori and half-caste races as well.



THE TOMB OF HEUHEU.

CHAPTER VI.

THE ENGLISH CHURCH.

THE establishment of the Missionary in New Zealand, and the wide-spreading influence of the Gospel amongst its inhabitants, led, first, to the colonization of the Cook's Straits by the New Zealand Land Company; and likewise to the determination of the British Government to gain the sovereignty of the New Zealand Isles and colonize the whole, and the establishment of the Episcopate seemed naturally to follow. Dr. Selwyn was selected as the first Bishop, and he reached his extensive Diocese in 1842, landing at Wellington with about half-a-dozen clergymen and as many students. The colony there was then in its third year, and the members of our Church had already made preparations for the erection of a church; they had burnt their bricks and laid the foundations, but the plan not meeting with the Bishop's approval the building was not proceeded with, and many withdrew their subscriptions.

The Bishop then went to the north; at Auckland he found a church already erected by the combined efforts of all parties; it was likewise of brick, and was a creditable building for the infant town, then only in its second year, and it still remains the chief church in the place, although it has since been greatly enlarged. The first minister was the Rev. Mr. Churton.*

The Bishop afterwards proceeded to the Bay of Islands and went on to the Waimate, where he fixed his abode in one of the mission houses, converting the school there into St. John's College; leaving his family he visited every one of the southern stations, and proceeded south as far as Stewart's Isle, where he married several of the whalers, who had large families by native females.

On the breaking out of the war in 1845, St. John's College was removed to Auckland, and it was placed a few miles distant from the town. There the permanent college buildings were erected of vesicular lava; the next little chapel is of wood, but very neat, and the other buildings also are of the same material, which being erected in the gothic or rustic style with the frame work external, were so exposed to the weather as in a few years to exhibit symptoms of decay. This general collection of buildings was called Bishop's Auckland. The college did not prosper, and for some years was given up; afterwards the Bishop came to reside in Auckland, and the college was converted into a grammar school. The Bishop visited the Chatham Isles, navigating his own vessel, and afterwards made a voyage to New Caledonia and other neighbouring isles. He thus commenced the Melanesian Mission. Few Bishops have equalled him in energy, and perhaps none have surpassed him; he walked through the length and breadth of the island, measuring the distance by Payne's pedometer; he forded streams and swam across rivers; he was indeed a muscular Bishop. His energy in building has been remarkable; having erected an ecclesiastical village at Bishop's Auckland, he

* At his death some years afterwards, an obelisk was erected to his memory by the congregation; it is placed close to the church he so worthily served.

turned to Auckland, and there built a house for the future Dean, another for the master of the grammar school, and more recently a church, dedicated to St. Mary, with an enormous central tower, small transepts, and a long aisle. Of the palace at Versailles it was said that it had the wings of an eagle with the body of a dove; this, on the contrary, has the body of an eagle with the wings of a dove. The Bishop has erected the cathedral library, a noble room, which is already well filled with valuable books, and Mrs. Selwyn has presented a peal of eight bells, these are placed for the present in a tower adjoining the library, until the future Cathedral shall claim them.

As a proof that everything is reversed at the antipodes, these bells are placed in the ground chamber of the tower, and the ringers ascend to the room above and there lustily pull away at the ropes and ring the bells under their feet, whilst doors from the ground floor are opened to allow the imprisoned sounds to escape.

The Bishop's palace is also characteristic of the antipodes; it is an extraordinary edifice, and appears like building an upper story to one of the buried houses of Pompeii, to reach the present level of the land above. It forms one side of a square, parallel to the library, and is entered apparently by a door in the roof. A long passage is then seen, on one side of which are the dining, drawing, and sitting rooms; these are all of wood. From thence there is a staircase leading to the bed rooms below, which look out upon the garden; this part of the building is massively erected of stone. Perhaps the lower portion is to be regarded as the only permanent part; the upper one being intended to be more substantially erected at some future period.

The Bishop's diligence also must be mentioned in purchasing lands in every fresh-formed township, as sites for future churches and parsonages, so that the Church may advance with the times—a practice which should be more imitated in other dioceses. From building church edifices he turned to the appointment of church officers. He made

about ten Arch-deacons, each of which had at least one clergyman, and some even three to preside over, and also several rural deans.

Afterwards he obtained the sub-division of his large diocese, by cutting off the Middle Island, to which Dr. Harper was nominated as the Bishop of Christ Church in 1856. The next division of the diocese was that of Wellington, over which Bishop Abraham was placed; and then Nelson was erected into a see, to which Dr. Hobhouse was appointed. The next in order was the diocese of Waiapu. This Bishopric was the first erected without letters patent, and the consecration ceremony took place at Wellington, being performed by Bishops Selwyn, Abraham, and Hobhouse, in 1859, it was the first consecration of a Bishop in these islands, and in the Southern Hemisphere as well, and it was very properly of a Missionary.

By a mistake in the Bishop of New Zealand's letters patent, his diocese was made to extend to Lat. 33° N. instead of South, he therefore turned his attention to the islands lying in his diocese. In 1861, Dr. Patteson was consecrated the first Bishop of Melanesia, at Auckland.

The establishment of the constitution of the Church of New Zealand was chiefly owing to his exertions; this took place in March 1859, when the first General Synod of the Church was held at Wellington, and the form of Church constitution was agreed on, with the statutes for the organization of the General and Diocesan Synods.

In the present position of colonial churches, it is evident that each must have its own constitution. Severed from the State, and so widely separated from the parent church, it is necessary for its own government that it should agree upon some form, to which all its members might subscribe; without which anarchy and confusion would prevail, should any unforeseen event occur, as the present painful one in South Africa; and (it may be added) the present schism in the Parent Church at home, which, for want of a clearly-defined Church constitution, sufficiently binding on all its members, permits any of them to introduce novelties which

are evidently calculated to destroy the very principles of the Church, and allows even the Bishops themselves to connive in such dangerous proceedings. This cannot be the case with the New Zealand Church, unless the majority of its members have embraced such errors. To avoid a similar result, it will be necessary for the members of our Colonial Church to guard with care the door of the sheep-fold. It is to be noticed that, at least in two dioceses, a kind of compact has been entered into to introduce candidates for the ministry from St. Augustine's College, an unauthorised step taken without consulting the Synod. There will be no necessity for such a step now; the rapid increase of the colony will surely furnish sufficient candidates for the ministry from the midst of those we know, without the necessity of going so far for others. The Church is now complete in itself; and, therefore, should take all its officers from its own bosom. If it does not, it will be a proof that its constitution is defective.

Perhaps the present form of Church government agreed upon may be found too complicated to work freely and satisfactorily. If this should be the case, it can be rectified by the same power which first called it into being. In a new colony like New Zealand, it appears sad that the various sections of the Christian Church, which differ so little in doctrine, could not have agreed to merge their little differences, and form themselves into a Catholic Church for the whole. The Synod being composed of the three orders—bishops, clergy, and laity—are brought into intimate intercourse by their triennial meetings, which must prove a means of cementing the whole together.

Three general Synods have been held; the first at Wellington, the second at Nelson, and the third at Christ Church.

It was decided in the first that the clergy should be called *curates*, and also proposed, at the same time, to arrange the title by which the Bishops were to be addressed. To call them lords in colonies where there are none bearing that title, and no baronial rank attached to their sees as in

England, and to give them a higher degree of dignity than that granted to the Governor—the representative of royalty,—would not only be preposterous, but calculated to injure the Bishop in the estimation of his people; the title of lord being evidently a purely secular one. The primate, Bishop Selwyn, at once acquiesced in laying it aside, and stated that the proposition had been submitted to the Bench and agreed to. But some months later the writer received a long letter from Bishop Hobhouse, justifying the assumption of that title, and declaring that it was never intended to forego the use of it, but only to allow the objector to dispense with it in addressing them. It is to be hoped that the good sense of our Colonial Bishops will see that the time has gone by for such lofty titles out of England, and that it is in the simple dignity of Chief Pastors they will command respect, and not by claiming to be lords over God's heritage.

Each diocese has likewise its own annual Synod, of which every clergyman is a member. The value of Synods appears to be free discussion and united action, which will not allow of any innovations being made by individual members. Where nothing can be done in the way of change without the consent of a general Synod, there cannot be much danger of men attempting to introduce their own views. Even should there be a desire on the part of the Bishop and clergy, the lay element still remains to keep them both in check, and thus far it has been so significantly expressed that both must succumb to public feeling or lose their followers. By them the Bishop becomes the true organ of the Church, as well as its true head. The Diocesan Synod expresses itself by its Bishop, and the General Synod by its Metropolitan. But without the Synod nothing can be done; hence the attendance of the New Zealand Bishops at the Pan-Anglican Meeting, as it has been called, is, as far as the New Zealand Church is concerned, to be viewed as having no higher object than the interchange of amenities between the heads of the various sections of our Church. Had those heads come armed with

the expressed sentiments of their respective dioceses, the meeting would have had an importance which, as it was constituted, it totally wanted; and it was, therefore, one of more than doubtful expediency, for, as the Bishop of New Zealand justly described it, in the words of Scripture, "Some cried one thing and some another: for the assembly was confused; the more part knew not wherefore they had come together." (Acts xix. 32.) In the present day, even in the colonies, there is reason to fear that a strong tendency exists to introduce more of the leaven of the day, and to prefer material or ritualistic to vital religion; but wherever this is the case the more serious portion of Church members withdraw their affections from those who no longer feed them with the bread of life, but seek to put them off with the beggarly elements of the world. It is not showy services and sweet music, or dignified declarations which reach the heart, however they may dazzle the eye and please the outward senses, but it is something more the enquiring soul seeks; it is, "What shall I do to be saved?" It is the still small voice communicating the message of mercy to the anxious soul, which falls like dew on the mown grass, giving it fresh energy to shoot forth.

The one great truth which appears to be silently and slowly developed in the present day in the colonial Church is, that it cannot be ruled by the strong arm of power, but by that law only which Christ, its founder, delivered—the law of love. Had Bishop Grey tried that law, Bishop Colenso would have succumbed.

The time has now arrived for the colonial Church to stand by itself. The mother Church is unable to sustain it, severed from the State, "it is placed in the same position, neither better nor worse, than that of any other Christian community," and being as much separated from the State as they are, it is evident that it cannot exercise any more control over it, than it does over any other section of the Church; therefore it is equally necessary that it should have its own laws and appoint its own officers, and all this can be done without severing those bonds of love and affection which will ever continue to bind it to the parent Church.

Henceforth, the colonial Church by its General Synod will appoint the Bishops, which hitherto have been nominated by the Bishop of New Zealand, who has had a far greater claim to that of Bishop-maker than ever the Earl of Warwick had to be a King-maker, and his nominations were ratified by the Crown. The vacated See of Nelson is now occupied by Dr. Suter, who takes the place of Dr. Hobhouse, resigned. And for the newly-erected See of Dunedin, Dr. Jenner has been consecrated by the Archbishop of Canterbury. This, it is to be hoped, will be the last instance of the kind; that in future the Bishops will be selected more in unison with the wishes of those over whom they are to preside. In this instance the Archbishop was requested to recommend a suitable person for their approval; the individual his choice fell upon was remarkable for his extreme views and ultra tendencies, yet, without waiting to receive the approval of the Dunedin Church, he was at once consecrated to the high office of its Bishop. This extraordinary step has naturally created a great sensation, and called forth a strong protest to the Archbishop, stating "That the said Bishop was not in any sense elected by the members of the Church, but that the appointment was made in direct opposition to their wishes. That your petitioners have seen with regret that Bishop Jenner has taken every opportunity of identifying himself with the extreme section of the Church, commonly known as the Ritualistic Party. That the peace and harmony of the proposed new diocese would be destroyed, and great numbers of most earnest members alienated from the Church by the presence of such a chief pastor. We, therefore, respectfully, but most earnestly entreat your Grace to urge upon Dr. Jenner the desirability of not entering upon the duties of Bishop over an unwilling and, to a great extent, hostile diocese, but beg him to renounce officially all intention of coming to this colony."

These are extracts from the memorial. It is a sad pity that more care was not taken in the selection, and in ascertaining first the sentiments of the Dunedin Church, but it still remains to be seen whether that Church will confirm the appointment,

and receive one with such contrary sentiments as their future chief pastor.

Such is a brief sketch of the history of the English portion of our Church in New Zealand. It is now established in its integrity, with its seven Bishops, its General and Diocesan Synods, let it simply look to Christ and rest upon Him, and His blessing will rest upon it, but if it turns aside to forsaken vanities it will not be owned. This brief account of the New Zealand branch of the English, or, as it would now be styled, the Anglican Church, will not be complete without a few observations on its present state being added.

To commence with Auckland. The city now contains four churches; the principal one is St. Paul's. Its origin is coeval with that of the city; it is a respectable building of a cruciform structure, and is capable of holding about eight hundred persons. The width is considerable, but it is without arches, still it has a neat church-like appearance, having neither beauty nor bareness to attract attention; the only thing which strikes the eye of the stranger is, that part of the floor is raised a foot or two higher than the rest of the church. The service is very properly conducted, and the fresh arrived from the old country will find nothing different from a well-ordered church at home.

The same may be said of St. Matthew's, which is a large wooden building, with side aisles and two rows of pillars; like the former, it is well filled, and has the larger congregation of the two.

The neat little suburb of Parnell, seated on the road to Manukau, contains St. Mary's Church, which is also well attended. The small new church of St. Sepulchre, at the cemetery, has recently been opened.

On the north shore opposite to Auckland, a neatly-finished church has been erected. At Onehunga, and most of the pensioner villages, Panmure, Howick, Tamaki, Otahuhu, and Remuera, there are also small churches. The present support of the Church is derived from the voluntary system. During the past year, 1866, the amount raised at St. Paul's was

£941. 10s., and at St. Matthew's, £956. 6s. 10d., at St. Mary's £521. 12s. 1d.; and at the North Shore Church, in a very small community, £107. 15s. 7d. These amounts were derived from seat rents as well as the offertory, and from these the clergy have their salaries, and all church expenses are defrayed.

Before we leave Auckland a brief mention must be made of St. Stephen's School, where Mr. Chapman, now our oldest member of the Mission, resides. There natives are prepared for the ministry, chiefly by the gratuitous help of Sir William Martin, the late Chief Justice of New Zealand, who, though in delicate health, devotes a portion of each day to their instruction, for which his thorough knowledge of Maori so well fits him; and thus having first faithfully served the State, he now serves the Church by devoting the remainder of his life to preparing Maori teachers for the ministry.

About five miles from Auckland, in one of its retired bays, is Kohi Marama, where Bishop Patteson has fixed his abode and the Melanesian Mission School. His plan is to visit the islands in his diocese, which takes in the portion north of New Zealand, formerly included in that of the Bishop of New Zealand. From thence he collects pupils, brings them to Kohi Marama for the summer months, teaches them the English language, which is quite necessary to communicate instruction, as not only has nearly each island its own language, but frequently on one of very limited size there are several totally different ones,* as the pupils advance they are instructed in the Christian faith; then in the autumn they are returned to their several homes for the winter months, and at the termination are again brought back, as many as are willing, with any new ones who may offer.

The Bishop is now organizing a new station at Norfolk Island, which is to be feared will prove to be a mistake, as the great advantage of bringing the boys to New Zealand was that they might have as strong a contrast between barbarous and

* This singularity is perhaps to be partly attributed to a common practice which more or less prevails throughout Polynesia of changing old words for new; thus, if a chief should bear the name of any common thing, as *Kai*, food, after his death it would be considered a curse to use it, so *Tami* has been substituted in Rotorua, and in the same way for *Wai*, water, *Honu*, in another district.

civilized life as possible ; that they might see the difference, and the advantage of Christian instruction. This cannot, of course, be the case at Norfolk Island.

The plan of the Melanesian Mission for converting the Heathen is an original one, and in common with every other effort made to enlighten the benighted sections of the human race, and extend the Redeemer's kingdom, is entitled to the prayers and well wishes of all God's servants ; and being peculiarly an Australasian Mission, sprung from the infant Church there, it has the greater call on the sympathy and support of its members.

It is, however, at present but an experiment ; there are difficulties to contend with which cannot be avoided. The boys must acquire a considerable fluency in the English tongue, before they can comprehend the scheme of Redemption through Christ. Their stay at a time in the colony is short, and their return uncertain. The plan of making Norfolk Island, or Curtis Island, (which was kindly offered to be given for that purpose by the New South Wales Government,) is objectionable, for the reasons already given. They will see there no ships, no manufactures, no carriages, or appliances of civilized life, calculated to strike them with the vast superiority of the white man ; and that must be the first impression made on the savage mind. Still the experiment is an interesting one, and creditable to the New Zealand Church. May it, in thus looking abroad to do good, not forget the spiritual welfare of those nearer home. Its first Bishop is an energetic man, gifted with a great facility of acquiring languages. And it must give the savage a favorable view of some at least of our race, which will be a set off to the bad one formed by too many of our traders, whose marauding visits occasionally appear in the public prints. The wholesale vengeance likewise occasionally taken by our men-of-war, when innocent and guilty are equally punished, whatever may be the wrong committed, does not tend to give the savages a very favorable opinion of us, nor will it render the Bishop's visits as acceptable as they would otherwise be.

At Taranaki there is a massively-built church of stone ; an Archdeacon and a clergyman. On the opposite side of the Island another Archdeacon is stationed at Tauranga.

In the city of Wellington there are now two churches of wood. The new one of St. Paul is used as the cathedral ; it was only finished in 1866. Its external appearance is bad. The intended tower and spire being cut down to such diminished proportions from lack of funds, that to those entering the harbour, instead of appearing conspicuously as a spire pointing to the skies, it looks only like an extinguisher placed on the roof, an unhappy emblem for a cathedral church, from which the largest portion of light is expected to proceed. May this defect be speedily rectified, as at present it has no distinctive character to show, at the first view of the city, that it is even a church, much less a cathedral. But its interior is very neat, if not elegant. It has stained glass windows and two side aisles ; an old oak reading-desk, rudely carved, and obtained from some cathedral at home, is not in unison with the rest of the church, and is certainly out of place. A neatly carved chair forms the Bishop's throne, and by its side leans a little carved stick representing a crosier.

St. Peter's, the other church, is placed at the opposite end of the city, which resembles in form a pair of spectacles, the two eyes being Thorndon and Pipitea, forming two towns, the intervening space being occupied by a long row of houses, placed between the beach and the cliff. It is a low church, but of considerable size. It has been twice enlarged during the present incumbent's time, and still seems to require a further addition. Both churches are well filled, and the increase of the place already calls for another.

On the west coast, at Wanganui, a large new church has just been built, to meet the increased wants of that rapidly rising town. Its former one, which was the first erected in the Cook's Straits settlements, being both too old and too small for the present requirements. The new church is externally ugly, but internally it is pretty well.

At Matarawa there is a very neat little church, which

serves as a centre for a widely-spread district, whose inhabitants there assemble. Napier, on the east coast, has also its church. But of all these in New Zealand, the site of that at Nelson is decidedly the best. It stands on a mound in the centre of the town, with the principal street running up to its base. The town itself is in a complete amphitheatre of hills; but its position is more beautiful than healthy, containing much low and swampy land, which generates miasma. The church is very long, low, and narrow in shape, somewhat resembling the praying mantis. At Richmond, Motueka, and other places, there are also small churches, with corresponding congregations.

Lyttelton, the port of Christ Church, has a very neat edifice, erected of a soft friable stone, which gives it quite an antique appearance. It is one of the most church-like buildings in the colony; both internally and externally all is in keeping, and much praise is due to its minister and church officers. At Christ Church, the capital of the exclusively church colony of New Zealand, strange to say, the finest, largest, and most substantial ecclesiastical-looking building, was, up to July 1865, the Wesleyan Chapel. The foundations of a cathedral were then laid. But it will be for the future chronicler to describe the rest; may it not resemble that of Sydney. All that can now be said is, that its foundations are apparently quite strong enough to bear the superstructure. The provident Bishop has timely organized the cathedral staff, so that when it is erected, there will be no delay in commencing their onerous duties. There are now three churches. St. Michael's is a wooden building, a very low and dimly-lighted fane, well filled, having a curious gothic bell-tower, standing apart like the Arrow Head rock at the entrance of Nelson Harbour. It cost as much as would have sufficed to erect a comfortable little church, but being a fine specimen of the gothic, will serve as a model to form the taste of the rising generation.

St. Luke's Church is a large ugly ecclesiastical barn, standing without its equal, perhaps, in the Southern Hemisphere.

St. John's is a new building, of beautiful white stone, with specks of obsidian. This is a credit to the place.

In the neighbourhood of Christ Church, at Sumner and Riccarton there are very neat little churches; and also at Rangiora, Kaiapoi, Geraldine, and Timaru; in fact, the many rising villages are all rapidly obtaining their places of worship, which speaks well for this fast-increasing province. At the great gold city of Hokitika, though the Church of England is late in the field, there are doubtless by this time churches erected, as an Archdeacon and clergyman have been appointed to that district.

Before leaving the province of Canterbury, it may be remarked, that the well-built city of Christ Church has more the look of an old gothic town than any place in the Southern Hemisphere. This taste is carried out even in the warehouses and private buildings, as well as in the public ones; nor is it confined to one section of the community. It seems to be generally agreed that it should be so. Thus the Town Hall, Provincial and other buildings are in unison, as well as the usually modest chapels of John Wesley—the first one of their connexion might have been mistaken for a gothic church, with its spire soaring aloft.

All the streets are named after Bishops of the English Church, and some of the villages as well. In the city there are Ridley, Latimer, and Cranmer streets. As at Nelson they have adopted naval heroes, and at Marlborough military ones.

Of the province of Canterbury, generally, it may be said, that in its progress, character of society, cultivation, and domestic homes, it has a decided pre-eminence amongst its sister provinces; and though the last founded, will soon rank first, even in its numbers; the newly-discovered gold fields on its western coast, which already have added little short of fifty thousand inhabitants to its population, show how wonderfully the Almighty is filling up the world's wildernesses with the sounds of civilized life.

In the province of Otago, which was originally intended to be exclusively a Presbyterian colony, a diocese is on the

point of being formed. In the city of Dunedin we have now two good churches. St. Paul's, the chief of these, is a well-built stone edifice; the only mistake is, that there is but one side aisle to it, and the church is placed so near the road, that it will not be possible, without the consent of the Town Board, to make it more complete by the addition of a second one. All Saints' is also a well-built church of brick. At Oamaru, Waikouaiti, and Toko mai-raro, there are churches, and in Southland, at Invercargill and Riverton; so that now there is a body of fully one hundred European clergymen to maintain the New Zealand branch of the Church of England. It is therefore fully planted in those islands, and ought to advance.

The Gospel was proclaimed to a nation of cannibals by a small number of laborers, barely exceeding twenty-four, of which more than half were laymen; and it was proclaimed with success. But now how greatly is the case changed! One hundred clergy, and those to minister—not to savages—but chiefly their own countrymen. May their labors exceed those of the little Missionary band a hundred-fold! That band is, in a great measure, worn out with age, and much diminished in numbers by death. If it is not to be replaced let it be aided now by this fresh force.

In addition to our own body of clergy, there are the Wesleyan and Presbyterian; and, on the opposite side, a large staff of the Church of Rome, with two Bishops at their head. These will force the Protestant ministers to increased energy and activity, unless they suffer themselves to be captured by their dazzling vanities—as the fish are by the Maori fisherman with his *pawa*, shining pearl shell-hook—and then find, when too late, that they have been deceived and destroyed by an empty representation of the reality!



TATTOOED HEAD.

CHAPTER VII.

KING MOVEMENT.

It is an acknowledged fact, that amongst all aboriginal tribes which have no fixed laws and institutions, brute force prevails and might is right. In this way all differences are settled by the weaker yielding to the stronger. When civilized man comes into contact with such, this evident superiority is at once seen and acknowledged by the savage ; he cannot repress his wonder and admiration at the knowledge which the white man possesses ; he feels constrained to admit his superiority, and to regard him in the light of a teacher. Nor is it necessary to say, that could such a power so tacitly conceded be used without being abused, it would give an amazing facility to benefit and raise the inferior to a level more nearly corresponding with that of his teacher.

When the Spaniards first landed on the shores of America the simple natives regarded them as beings of celestial birth,

so much were they impressed with their superiority ; but, alas ! they soon found out their mistake. When Captain Cook landed at Hawaii he was viewed as a god, and permitting the natives to treat him as one, the Almighty punished him for his impiety, and his life was the penalty. Had he acted as St. Paul under similar circumstances, and given God the glory, he might have become His honored instrument in laying the foundation of their future temporal and spiritual welfare.

Had the first visitors to those newly-discovered races acted consistently with their profession, and sought to use the reverence thus spontaneously conceded for their good, it is impossible to say what might not have been effected.

The history of the civilization of Peru furnishes a proof of this. Two semi-civilized beings—Manco Capac and Mama Ocollo—suddenly made their appearance by the banks of the Lake Titicaca ;—dressed in the garb of civilized life, they astonished the savage natives by the superiority of their appearance and variety of knowledge ; they regarded them as beings of celestial origin of higher order ; and this conviction gave them the greatest influence, which happily they used for their good. Though a single pair they succeeded in instituting law and order ; in inducing the scattered tribes to live together, and in getting them to adopt all their plans for their improvement. They gave them a form of religion ; they taught them to build houses, give up their wandering propensities, and dwell together in towns.

Gradually they laid the foundation of that civilization, which excited the wonder and admiration of the Spaniards. This is an extraordinary instance of the power of mind over brute force, when two individuals alone could effect such changes, and not only preserve their lives amongst lawless savages, but compel them to be obedient to their commands, and regard them as their Divine rulers ; it seems as though they exercised a kind of mesmeric influence over the minds of the multitude which could not be resisted, but constrained them to do whatever they wished, with the firm belief it was for their good.

There is something almost too marvellous in this account to be believed, were it not for the credibility of the authorities who have handed it down. The only parallel instance is that of the Missionaries in the Southern Hemisphere ; and New Zealand may be here brought forward as an instance.

Fifty years ago the Missionary first landed on its shores, then rife with human slaughter and cannibalism, where perhaps life was more insecure than any where else. Still alone, unaided and unsupported, he maintained his ground in the midst of those ruthless savages, gradually gaining their respect and obedience. Mr. Marsden, the indefatigable worker for the good of the Maori race, seemed to have obtained an influence over the natives, by imparting to them the feeling that he was their friend, which enabled him to do what no other European dared to attempt. He walked from the Thames to the Bay of Islands, passing through the midst of tribes which were then waging an exterminating war with each other, and he was treated with respect by all. The greatness of the undertaking in that early day, may be estimated by the fact that no Governor of New Zealand had passed through the island from the east coast to the west, until Governor Grey succeeded in the attempt at the close of the year 1866, walking from Maketu to Wanganui ; but this was not accomplished without his having a large body of native allies to bear him company. The Missionary from early days could travel safely amongst the natives, though he went alone ; and this, too, before any converts were made, because they knew he was their friend, though they might feel inclined to disregard his instructions, but gradually the savage mind gave way, and they became obedient to his word.

It is a sad consideration that the ill-timed present of guns to Hongi by George the Fourth raised the ambitious views of that chief, and led to the most destructive wars that ever raged in New Zealand. Putting aside the religious character of the Missionary and his belonging to a superior race, he was a messenger of peace, striving to put an end to what they knew to be wrong ; in short he obtained an ascendancy

over the native mind by these means, which has never since been possessed by any other. When Britain obtained the sovereignty of New Zealand it was solely Missionary influence which gained the native acquiescence, given with the idea that Britain's monarch would be able to become their benefactor on a far greater scale than the Missionary, and would finish the work he had commenced; that by becoming British subjects, entitled to equal rights and privileges, they would be one with him. Happy would it have been for the Maori race had those ideas been realized, had that moral power which the Missionary transferred to the Government been exercised, increased, and established, by the conviction in the native mind, that the Government they had accepted was a paternal one, which really had their best interests in view; had the Government endeavoured to rule the native race by moral influence only, there is little doubt that there would never have been any necessity for the aid of military force. It was the calling in of the latter which put an end to the former, and became the means of resuscitating that love of war which had been so natural to them, and in the waging of which they were far more expert than ourselves.

The natives were prepared to receive our laws and institutions, and to yield obedience to the Queen's representative; his word was law:—but when they perceived that it was not the advancement of their race which was aimed at, but that of the European alone; that they as a people were ignored, that no power was conceded, no place given to the chiefs in our councils, no voice in framing those laws which they were still expected to obey; but only one grand object was kept in view, the increase of one race at the expense of the other, then a revulsion of feeling gradually took place. The flag which they first assisted in floating over their land now became an object of fear and dislike; nor were their suspicions lessened by designing foreigners and others; they were told the flag was an emblem of their subjection, and unfortunately their fears afterwards were abundantly confirmed by Earl Grey's celebrated despatch to Governor Grey, ordering him

to seize the waste lands of the natives, contrary to the express provision of the treaty, which guaranteed all their territorial rights to them. This piece of injustice the Church in New Zealand happily defeated, and compelled the originator to deny his own intentions; even the Missionary himself, by being loyal to his own country, gradually lost influence with the native race; in fact this was in no little degree caused by the Government itself, which when it fancied it had obtained all it could from Missionary aid, then began to ignore him as well as the native, then the latter likewise transferred his trust to those who openly disowned the rule of Britain.

This was the true cause of the first war. John Heke cut down the flag-staff at Kororarika, to destroy what he was told was the emblem of his country's degradation. And when that first war was terminated, still no real effort was made to regain the confidence of the native race, by granting those rights which the treaty of Waitangi covenanted to be given.

As our countrymen increased and occupied the country, the necessity of keeping on terms of friendship with the natives became less felt, and by the fresh comers, not at all. Many, too, often viewed the original owners of the soil as intruders,* and when they approached their doors have not unfrequently let loose their dogs at them.† There can be little doubt that the same cause which rendered our countrymen the objects of native dislike in India also operated here; the Maori is constantly being called a nigger and black fellow to his face, and viewed as an inferior being. Nothing is more common than to hear the natives reproached with ingratitude towards the British Government, for their insensibility to the great advantages they have gained by living under it. The natives, however, on the other hand, complain that as a race they have grievously suffered; their rights

* Voltaire, speaking of the French and English colonists of America, remarked that on one point only both agreed, *viz.*, that the native owners of the soil had no right at all to it.

† This was the complaint of Te Heuheu Iwikau, the head chief of Taupo.

have been disregarded and their chiefs trampled upon. The only individuals who have been well treated have been those who have had lands to sell, and they only whilst the negotiation went on ; immediately the sale was completed they were again disregarded and unnoticed.

The British Government wherever it is established destroys the power and privileges of the Aborigines without granting them any equivalent ; no offices have hitherto been bestowed upon even those of the highest rank, or any acknowledgment of their dignity given. Their lands too have been rendered useless to them, the better to constrain them to sell. They were not allowed to lease them to the settlers, consequently, however extensive they might be, and however valuable from their close vicinity to the European, they became valueless to their owners. Those who had been faithful to Government during the war received little notice when it was over ; whilst those who had been the most troublesome, at its termination received the most substantial proofs of the Government bounty. Tahana Turoa, who rendered great aid to the Government during the first war, when it was over was passed by unnoticed, whilst Rangihæata, the most hostile of the chiefs, was especially the object of attention, on whom the best gifts were lavished, which made Tahana, say that in future it would be best to be a foe rather than a friend, and acting up to the idea, he has been and still is one of the most determined of our enemies. Some of these remarks refer more to the past than the present, but in referring to the cause of that remarkable change which has taken place in native feeling towards the European, these must be mentioned as having been some of the things which led to it. There has not been, nor is there even yet, any true bond of union between the two races, or between the natives and the Government.

Another cause is their not having been encouraged in their endeavours to raise themselves ; for adopting our religion and manners they have in many instances been regarded as hypocrites, and have had little credit given them for sincerity ; their faults have been magnified and their virtues ignored.

The natives, too, seeing our real weakness, from the scattered character of the settlements and the natural peculiarities of the country, with the frequency of our panics and the too often trifling causes of them, were thus emboldened to be disaffected. It is a question whether the sepoys, seeing how panic-struck their rulers were, were not in a great measure thus induced to break out into rebellion. "I believe that panic lay at the bottom of half the actual mutinies which have taken place after the first.*"

The idea broached by Jermingham Wakefield relative to the creation of a native nobility, was not so absurd and chimerical as some have thought. By preserving the hereditary dignity of the chief, his fidelity and attachment to the Government would be secured. At present there is no bond to attach him to it, and until there be, the chief will be an enemy to the last.

The native is naturally as shrewd and sensible as the European, and far more so than many. He plainly perceives that he is regarded as an inferior; and the general treatment he receives has confirmed this feeling, and convinced him that, as the European increases, the treatment he will receive must be worse. This conviction has had much to do with causing the present war. Before it began some of the Europeans felt so confident of their own power to maltreat, that they were neither ashamed nor afraid to express their wish "to polish off the black niggers."

When the second war commenced at Taranaki in 1863, and a party of our men were cut off, by imprudently venturing through the hostile natives' land, after they had been warned not to do so, the bitter feelings towards the natives in general at Wanganui, where all was peace, were repeatedly shown by some of the soldiers. One, without the slightest provocation, knocked down Hori Kingi, the head chief and firm supporter of the Government, merely because he was a Maori, and some of the same race, but of a different tribe, had killed a party of our men a hundred and thirty miles off.

* "Ludlow's India," vol. 2, p. 260.

It is very sad that this feeling has been too generally entertained by the white towards the colored races ; however light the shade, all are niggers in their estimation. Such was the case in India ; highly civilized as their princes are, they have been treated with the greatest discourtesy. Mr. Ackland gives an instance of British insolence to a rajah of Cuttack, when a party hunting on his land, and making use of his coolies and elephants, could not even wait for the "*beastly nigger*" to hunt with them ! The same writer on India records many similar instances of this systematic illtreatment of natives of all ranks.

Nor has the immoral example set the native by the European been without effect, seeing those duties, which the Bible presses upon them, totally neglected by the mass, they are naturally more likely to be led by it, than by the few who have taught them otherwise.

When, therefore, the chiefs and more enlightened natives perceived that it was the evident desire of Government to obtain their lands and not bestow corresponding advantages, that in fact their nationality must inevitably be swallowed up by the rapid increase of the European, we cannot wonder that they should desire to save their own power and position, as well as that of their race, by establishing a government of their own. And this desire was increased and fixed by the glaring indifference shown to their welfare, permitting them to fight and kill one another, even in the midst of our settlements, without the slightest interference on our part ; openly furnishing with arms and ammunition the party which was viewed with favor for agreeing to sell land, although the other side was equally friendly, but unwilling to part with their patrimony.

Government, too, aided and fostered the quarrel, by disallowing the Arms and Ammunition Act, which previously forbade their sale, and thus enabled the Maori to procure any amount of the munitions of war.

In Wanganui one store-keeper alone sold upwards of three tons of powder to the up-river natives. How much more was obtained from others it is impossible to say ; but this

will give some little idea of the extent to which it must have been carried, in consequence of that unwise proceeding.

We professed to desire the natives to submit to law. A brief and excellent digest was drawn up in Maori by Sir W. Martin for this purpose; this was highly prized by the natives in general, and became the basis on which they decided all their cases; assessors were appointed, and this work guided them in their judgments. But when it was thought by the Taranaki settlers that the possession of the Waitara was necessary to the well-being and progress of their district; and a native named Teira, the owner of a portion, was willing to sell his part of it, this was considered quite sufficient to obtain the whole; and when remonstrated with by the head chief, Wiremu Kingi te Rangitake, that there were other owners of the block, and in their behalf forbid the sale, surveyors were sent, who were mildly resisted by the women of the tribe. The Government then threatened if they interfered with the chain again, they would be fired upon.* Wi Kingi said, "What! kill us for touching a chain, a thing that has no blood—no life"! He said this was a case for the Law Court to decide, and not for the soldier. Wi Kingi before was no supporter of the Maori king; this unwise and unjust step decided him;—he placed himself and land under his protection.

Another defection took place in the south. Wi Tako, a chief who, from the founding of the Wellington settlement, had been a warm friend of the European, suddenly became a bitter enemy. The reason was that he had lands, a portion of which he had engaged to sell to some European, but before it could be done it was requisite to have a Crown grant; the chief accordingly applied for one; the request was complied with, and in due time given. This he carried to the intending purchaser, who read it, and found it was made out for Wi Tako's life only; he was told that was not sufficient, for at his death it would revert to the Crown. He took it back and pointed out the error; another was drawn out; this he also took to the purchaser, who found

* See "New Zealand Settlers and Soldiers," by Rev. Thomas Gilbert. p. 38.

it was made out for the lives of the chief and his wife only. When this was explained to him, he again returned to the office, and told them he now saw what was their way of dealing with the Maori; "you buy as much as you can of our lands, and then try to cheat us out of the rest." He indignantly threw down the Crown grant and left, to become a leader of the king party.

Nor is this the only instance of such glaring injustice being committed by the agents of the Government itself. If the present war began at Waitara, through a sad mistake of the Governor permitting himself to be led by others, instead of acting on his own judgment, the previous Maori war between Rawiri Waiawa and Waitere Katotore, had also its commencement in the foolish and unjust act of the Taranaki Land Commissioner, who, when Rawiri Waiawa, wishing to prove his attachment to the European and that he did not belong to the native land league, came and offered to sell a piece of the Hua block belonging to him, he was told that it was too small to be worth buying, unless he would include the rest of the Hua block. Rawiri said that he had only a joint interest in it, this, instead of being a sufficient reason for the Government Commissioner, caused him to press him with the assurance, that if he sold, all the other proprietors would be sure to come in likewise. Poor Rawiri was over persuaded to do what he knew was wrong, he consented, although Waitere Katotore and the other owners told him if the chain were carried over his land, he would be fired at, and bid him come armed. The chain was carried, Rawiri and seven others were shot. No notice was taken by the Government of the affair, except that when the settlers petitioned for military aid, it was granted. War began; the followers of Rawiri, helped by the settlers, were opposed to Katotore, who was supported by the Nga-ti-rua-nui. The settlers viewed Rawiri's death as a murder; but when Katotore himself was murdered by Ihaia, after they had been eating and drinking together in the town, being waylaid and chopped about with the tomahawk, still

this was said, even by a Christian minister, to have been no murder, but a justifiable act according to Maori tikanga—native law; and his murderer was treated just the same as before by his European friends, because he advocated the selling of land, which the murdered one did not.

It appeared, however, that at last the Government had seen some of their errors in the treatment of the Maori. All the head chiefs were summoned to a conference, which from the proclamation seemed to be really a step the right way—a kind of native parliament, over which the Governor would preside. The invitation, however, was viewed with suspicion; few but those who were deriving pecuniary advantage from the Government, felt disposed to accept it. The Wanganui natives appealed to me whether they should go or not. I told them that, having carefully read the Government list of subjects for consideration, I viewed it as a very excellent step. They said, if I would accompany them they would go. The “Victoria,” a beautiful vessel of war belonging to the Provincial Government of Victoria, and liberally placed at the disposal of the Government of New Zealand during the war, was sent for us. About fifty in number were thus collected and brought together to Auckland, where the Mission Buildings at Kohi marama were kindly placed by the Bishop at the Governor’s disposal for the conference to meet in. An excellent opportunity was presented for rectifying many of the errors committed, by consulting them on such measures as they themselves might judge to be expedient for the welfare of their race, and for their union with the European; to make laws, to put a stop to abuses, and devise the best way of ending the war, and restoring that kindly feeling between the two which had previously existed. But what was the surprise and disappointment of every lover of peace and well-wisher of the Government, when the opening address of its official was heard, which only presented one grand topic of consideration for the conference, the selling of land, when the natives were then actually fighting to hinder it. They were told that they ought not to seek a high price for it; that they

should either give it for nothing, or be satisfied with a nominal sum as the Government was then doing, granting forty acres to each person who came out, that the country might be occupied as soon as possible. This was the topic enlarged upon. Even the chiefs most friendly to Government were so obtuse as to be unable to see what benefit could possibly accrue to them by thus introducing a large number of total strangers amongst them, who might prove to be bitter enemies, and at any rate undesirable neighbours. The conference ended without doing any good, at the expense of £2000 to the already impoverished colony. The natives returned to their homes with the impression that the whole was "*he mea noa*"—no good, if not "*he mahi hangareka o te pakeha*"—a piece of European deception; the Government lost a grand opportunity of facilitating the restoration of peace, and of regaining the good opinion of the Maori for uprightness and rectitude of intention; a chance which may never occur again.

It may likewise be mentioned that a very heavy duty had been placed on all articles consumed by the natives, especially on tobacco; they soon found this out, and in a great measure avoided it by raising and preparing it themselves. Nor must the machinations of foreigners be overlooked, and especially those of the French priests. It is not to be supposed that they proceeded from any love to Napoleon, but chiefly as a means of obtaining an ascendancy over the native mind, by securing their confidence from an apparent interest being taken in their views, and thus having an identity of feeling with them. The natives were carefully informed that they were not under the law of the Queen, and that the Governor had no authority over them. In promoting the King Movement they were always conspicuous, attending every meeting, and, until his authority was established, they never omitted an opportunity of being present.

Having briefly alluded to some of the many circumstances which have conspired to estrange the native from the European, and to destroy that attachment to him

which so long lingered, it will be necessary briefly to recapitulate the various forms of government relating to the native race which have succeeded each other in New Zealand.

The first may be called a *Theocratic*, which was that of the Missionary. When they had obtained an ascendancy over the native mind, and the Maori as a people had embraced the Christian faith, the law of God then naturally became the law of the land, and all appeared willing and desirous of living by it, and even before the entire race turned over to Christianity, although the Heathen party refused to join, still they did not dispute the authority of God's Word.

An *Autocratic* or patriarchal form of Government next followed. The natives looked up to the Governor as their head and Father; they called themselves his children and he treated them as such, rewarding them, when good, with bon bons, in the form of blankets, sugar, and flour, and also when troublesome coaxing them to be good by similar expedients; in fact they were treated as children; and this was the great mistake, they did not receive the rights due to British subjects, for they were not considered capable of exercising them. This form of government, which commenced with Captain Hobson, terminated with Sir. G. Grey's first rule. It may be said, that although the three Governors successively appeared anxious for the Maori welfare, and really seemed to desire it; still each had a different plan, and in reality nothing was done to carry on the work of raising the native mind, and expanding it to aim at a higher position than that which it had attained under the Missionary. They had aspirations after a higher state, these were not encouraged but depressed; like children old enough to run alone their parents thought them yet too young to be trusted, and so kept them still in swaddling clothes.

With the departure of Sir G. Grey, a new form of government was enunciated, which for want of a better name may be called a *Bicratic*. When the new constitution was put in force, one parent was no longer thought sufficient

to take the charge of so large a family. The ministers considering themselves equally responsible with the Government for the well-being of the native as for the European, were not satisfied until they became associated with him in his paternal charge; nay, this was carried still further, they did not rest until they had obtained the sole management of it, though they professed to repudiate the trust when granted to them by the Duke of Newcastle; but their old parent not altogether approving the change, and unwilling to resign it entirely into their hands still legislated as well, and thus between them greater confusion and estrangement than ever speedily arose, and this, to a great extent, is the present state of native affairs.

But it is not to be supposed that a naturally strong-minded race, which can clearly see through the inconsistencies of those they have been called upon to respect and obey, would remain inactive. The chiefs seeing that their position was lost, and that in proportion to the alienation of the land their *mana*—power, went with it, also the rapid increase of the European, which threatened the national existence of the Maori race in a few years, began to bestir themselves. It is singular that the greatest chiefs are not always the greatest land holders; their followers are frequently possessed of far more than they themselves. They are called blood chiefs in virtue of their descent, but not land chiefs; still they have a general *mana* over the whole, and so long as its integrity is preserved their influence is proportionately great. To stop, therefore, the alienation of land was to arrest the loss of their power and the encroachment of the pakeha. Before these ideas, however, were fully developed, many councils were held, and much deliberation took place.

The first real step taken was that by Matene te Whiwhi of Otaki in 1853; he went to Taupo and Rotorua attended by several head chiefs. Their ideas were decidedly patriotic and justifiable, they were to obtain the consent of the different tribes to the appointment of a king over the central parts of the island, which were still solely Maori; and organize a form of government to preserve their race and attend to its





TAUPO LAKE.

interests. It may be here necessary to say a few words about the tribes of this chief and his associates.

Of all the warlike tribes none surpassed the Nga ti Raukawa and Nga-ti-toa under Rauparaha, Rangihaeata, and other chiefs, originally from Waikato; they carried fire and sword from thence to the southern end of the island. Where Hongi terminated his raids these chiefs began theirs, and thus between them the entire island was visited with ruthless warfare, the horrors of which cannot be here enumerated; suffice it to say the young chiefs, of whom Matene was one, combined to put an end to the continual barbarities which were enacted. Through their instrumentality war ceased and a Missionary was obtained; by his countenance and support a perceptible advancement was soon made, and in spite of all obstacles it has continued to this day.

Having thus introduced Matene, we may follow him to Taupo. It is very probable, in broaching his plan of a Maori kingdom, he thought that if successful he would have been the person elected to preside over it, but if this were his aim he was disappointed. Te Heuheu, the great Taupo chief, had no idea of any one being higher than himself, and although his elder brother in former days supported Te Rauparaha in all his wars, yet it was as an ally and equal; he therefore refused to have anything to do with this new movement, nor did he meet with much better success at Maketu and Rotorua. The result of the grand runanga was embodied in a brief and highly figurative letter written to all the tribes.

“Listen all men, the house of New Zealand is one; the rafters on one side are the Pakehas, those on the other, the Maori, the ridge pole on which both rest is God; let therefore the house be one. This is all.”

From this it appears evident that there was originally no intention to interfere with the European, but to confine their efforts to the raising up of their own race; nor can any fault be found with them for so doing. The central tribes could not strictly be considered under British authority, they had not subscribed their names to the treaty of Waitangi; it is

questionable if they had heard of it; they had not been visited by any Governor, nor had the slightest effort been made to introduce British law amongst them; to all intents and purposes therefore they were independent tribes;—they felt laws were needed, and there was no reason why they should not now, in their partially enlightened state, do for themselves what their fathers had hitherto done as savages. The effort of Matene was a very important one; the letter sent by the runanga to the Wanganui tribes was given to me, and immediately forwarded to the Governor, who returned it with a smile at my credulity in thinking it of any importance.

The movement, however, did not stop; soon after, in May 1854, another grand meeting was announced to be held at Manawapou, in the Nga-ti-rua-nui district. A council hall was erected one hundred and twenty feet long and thirty wide, with two entrances; it was called Tai-poro-he-nui, or the finishing of the matter, the plug that was to stop the further running off of the fresh water into the salt, that is, the selling of any more land to the Europeans,—there they formed a league for the preservation of native lands; a tomahawk was passed round, intimating that all would agree to put the individual to death who should break it.

In 1856, Te Heuheu summoned another runanga, at Pukawa, which was still more important than the preceding one. The French flag was there hoisted, some priests were present, and several points were proposed, but even then it was not agreed to elect a King. Until that period, Te Heuheu was decidedly opposed to such a measure, but soon afterwards his views suddenly changed. A French priest paid him a visit, and taking an egg in his hand he said it represented the island, the exterior, or shell, was the Queen's, but when the egg is broken then the chicken within will come forth; that was the Maori, the interior of the island was theirs, the coast only belonged to the Queen.

A meeting was next summoned by W. Thompson, in the Waikato district. This was attended by the head chiefs of many tribes, and by Te Heuheu of Taupo; it was then first decided

to elect a King, and the choice fell upon Te Wherowhero, the head chief of Waikato, who was called Potatau the First, and in June 1858, he was formally accepted at Rangiawhia, which place he entered preceded by his flag, bearing the device of a cross and three stars, with the name of the country, "Niu Tirini," in the centre, after him came the chiefs and a number of well-dressed natives. He was received by a procession of the inhabitants of the place, one of the chiefs reading an address of welcome; a volley of musketry was fired by about a hundred and fifty young men, whose dress and discipline did credit to their drill sergeant. They then marched backwards and fell into lines, so as to form an avenue for the King to pass along, saluting him with another volley. The procession afterwards advanced into a square formed by raupo huts and tents, when at a given signal a profound obeisance was simultaneously made by all the assembly of the different tribes to the King. One of the native teachers standing up read a portion of a chapter of the New Testament, gave out a few verses of a hymn, which were sung, and engaged in prayer; in these devotions all appeared to unite; when they were concluded after a few minutes' silence a song of welcome was chaunted by Te Heuheu, another volley fired, another obeisance made, and Potatau the First was duly installed as the first King of the Maori race.

Hongi attempted to obtain that distinction by force of arms and the fears of his enemies, but in vain. Potatau had that honor conferred upon him by the various tribes of the interior, from conviction that a head was needed, to initiate a form of government amongst themselves to control and sustain their race against the encroachments daily made upon it by the European; but in this step there was no hostility or desire of it expressed. In the grand debate which ensued the constant repetition of the sentiment was heard, "The King on his piece, the Queen on her piece, God over both, and love binding them to each other." The only point of debate was, whether the Queen was to be allowed a road through the native King's territory or not, and the majority ap-

peared to be in favor of it. One chief of Rangiawhia declared that, if aught were done unfriendly to the Queen, he would hew down the King's flag himself, not a disrespectful word was uttered against the British Government, the natives simply thinking that to part with any more of their lands would be the certain road to ruin. The King himself being greatly attached to the Europeans* as well as Thompson and Te Heuheu; the order and quiet which prevailed was exceedingly pleasing, no drunkenness, no brawling, nor rudeness were to be seen. The religious services held in the evening were well attended, nothing occurred that could give offence, but much from which we thought our countrymen might learn a lesson. Such is a description of that interesting event given by an eyewitness.

Had that movement been fostered, had counsellors been furnished to guide, it would not only have been the act of a paternal government, but the means of raising the race and proving that we were legislating for their welfare as well as our own, and thus would have permanently attached them to us. At first the measure was treated with ridicule and then with suspicion, but no step was really taken either one way or the other; we only showed we did not sympathize with them in their efforts to imitate the Sandwich Islanders, their ancestors, to attain civilization.

Poor old Potatau was sincerely attached to the Governor, but he was fast sinking into the grave when raised to his high office. He soon disappeared from the scene, and was succeeded by his son Matutaera, under the name of Potatau the Second. He appears to be a good, but an unambitious man, and probably possessing little strength of mind. His counsellor, Tamihana Tarapipi, who elevated him to the throne, in reality was the main spring of Maori action. A man of mind and energy, a true patriot, he labored to raise his race, and gave himself up to that object solely, without having any ambitious views of his own.

* Te Wherowhero Potatau received a small pension from the Government up to the day of his death.

Whilst this was going on in Waikato, the contest amongst the natives at Taranaki, between those who were willing to sell their lands and those who were unwilling, had been succeeded by that at the Waitara, where the Governor had been drawn into a dispute about a piece of land which a chief named Teira offered to sell, and which Wi Kingi, the head chief, on behalf of the other claimants, some sixty in number, opposed.* Governor Browne sent to tell that chief it was his determination to complete the purchase, without first letting it be decided in a court of law who were the real owners of that much-desired spot, as Wi Kingi Rangitake recommended. Surveyors were sent to survey the ground, the native chiefs, in their way of protesting against the act, and to avoid collision, sent their women to pull up the pegs; and this being unheeded, they chopped the chain in two;—the surveyors then retired, but were ordered to return with the threat, that if interfered with again, the troops would march against them; and on the Lord's Day, March 4th 1860, this sad inglorious war was begun. March 30th the Battle of Waireka was fought. Captain Cracroft, with his sixty blue jackets, gallantly ran up to the pa; they cried out, Make a back! one after the other vaulted on each other's backs, and again others on theirs, until they were level

* The following was communicated by a highly respectable settler at New Plymouth:—The unfortunate Waitara Land Purchase by Governor Browne, was most certainly the work of Mr. M'Lean. So little did the Governor contemplate any land purchase at that time, that Mr. M'Lean was on the very point of leaving for Napier, when he mentioned to an intimate friend his belief that he could buy land from the natives at that moment, if the Governor would prolong his stay a few days. In consequence of this, some of the inhabitants of New Plymouth waited on his Excellency, and begged that he would delay Mr. M'Lean's departure, to this he immediately assented; and in a few days that gentleman convened a large meeting of the natives in the town, which the Governor attended, and at which the Waitara land was agreed to be bought. He then took his departure, with the understanding that he would shortly return to conclude the purchase; but apparently foreseeing by this time some difficulties, he failed to do so, and left Napier for the Middle Island. Nor did he again appear at Taranaki until the colony was hopelessly involved in war. Mr. Parris having in the meantime investigated the title, and the Governor being satisfied with its validity, authorised the payment of £100 as a first instalment; this being disputed by Wi Kingi, led to the taking forcible possession of the land.

with the top of the fence, and then jumped down into the place. Before the astonished natives could recover from their surprise at this, to them, new expedient, the pa was taken, twelve chiefs and sixty natives were killed. The Colonel in command was much blamed for having prematurely retired with his men, leaving those thus gallantly employed totally unsupported. For a long time it was thought in the town that the volunteers and militia were cut off; and so great was the outcry, that a detachment was on the point of starting at midnight to the rescue, when the missing men made their appearance.

The next fight took place at the Waitara, in June. Although the battle was a bloody one, it was inconclusive. But afterwards, Puketakauere, better known as the L pa from its shape, was abandoned, and the troops then burnt it. In November the Mahoetahi pa was taken, and the Rev. Mr. Brown's son was shot, being one of the first who entered it.

The town of New Plymouth was in a sad state; beleaguered on every side, fuel was obliged to be obtained from Australia, although there was a dense forest close by. The once-smiling homesteads were plundered and burnt in open day; and in the very sight of the military on Marsland Hill, the only son of Captain King was surprised and killed.

In February 1861, the Battle of Huirangi was fought. The natives boldly attacked the new stockade, from which they were compelled to retire with the loss of thirty-six men. This attack, though unsuccessful, created much surprise and admiration, at such a daring attempt being made to scale the walls of the redoubt. At that time the deplorable state of the town was increased, by all the females and children having been sent off to Nelson, which made the poor settlers' state still more desolate; their homesteads burnt, and the beloved members of their families transported to another island. But such was the natural consequence of war, and we ourselves commenced it, by destroying the property of the natives. After the Battle of Waireka, we not only burned their houses, but even their mills; and, unable to carry off the large quantity of wheat there stored, it was taken out

and spread upon the ground to be trampled under foot. Such wilful waste was not only very sad, but most impolitic, by setting an example which was, alas, too soon followed, and ended in the total destruction of the previously smiling province; a heavy price for the Waitara, £200,000 alone being afterwards given as compensation to the sufferers! The town's people, however, bore their misfortunes with fortitude, and even amused themselves by establishing a "Punch" in New Plymouth.

General Pratt on his arrival assumed the command there. It was shortly after, that the repulse of the 40th, under Colonel Leslie, at the Peach Grove, took place, when actually a force of one thousand seven hundred men were put to flight by a volley from forty-one Maories,—a panic seized the whole supposing they were surprised. One man was shot, and his body left behind, as well as an Armstrong gun, and an officer in his flight falling over a trunk of a tree, his sword fell out of its scabbard, and he could not stop even to pick it up. The Colonel ordered his men to retreat; some of them with their officers refused, and turned about and faced the enemy, otherwise the casualties would have been greater.

The General distinguished himself by his sap before the Arei pa, which, after consuming much time and occupying many men, was rendered totally useless, by an officer of the Government rushing up with a white flag at the moment of its completion, when the pa was on the point of being taken. The natives thankfully accepted the offer of peace, as a means of escape from certain destruction, and no sooner was it made than they retired; it was, however, but a nominal one. General Pratt soon after returned to Melbourne. He certainly did not seem to have accomplished much, but he was a brave old veteran, and effected as much perhaps as could have been expected with the force under his command. The native allies when they bid him farewell on his departure, manifested their esteem by giving him various presents of green stone ornaments, and fine native embroidered mats. He never spared himself, but took his fair share of exposure. He was succeeded by General Cameron, who on his arrival assumed the chief command.

Hitherto, Wiremu Kingi te Rangitake had kept himself aloof from both the Nga-ti-rua-nui land league and the King movement ; at last he placed himself and the Waitara in the hands of Tamihana Tarapipi. That chief had previously set his face against any interference of the Waikatoes with the quarrel, though some of them were most anxious to engage in it, and a party of them went to the Waitara and fell there ; yet that was without the general sanction of the tribe.

No sooner, however, was the quarrel placed in Tamihana's hands than he gave a proof of his wisdom and forbearance. He wrote an admirable letter to the Governor, proposed that both the European and native forces should be withdrawn from the Waitara, that the case should be transmitted to the Queen's council in England, and that both parties should submit to their decision. This good and sensible advice was rejected.

At this time also Sir William Dennison, the Governor of New South Wales, wrote an excellent letter to Governor Browne, relative to the King Movement,* but strange to say, none of the letters or memorials met with attention ; that of Sir William Dennison was carefully suppressed and not suffered to appear until circumstances drew it forth from its concealment. The Duke of Newcastle referred to it, and the ministers were obliged to obey the public call for it. Sir William Dennison clearly pointed out the error which Mr. Richmond had been guilty of, in totally repudiating the Maori race, and viewing New Zealand as belonging to the European solely, and thus legislating for his good only ; had Sir William's advice been acted upon, whatever might have been the result, justice and equity would have been on our

* Two other excellent letters on the same subject were written at the same time, one from Mr. Turner, a solicitor, of Taranaki, the other from Captain Drury, R.N., which contained four grand points. 1. The absence of all power in the Government to put an end to bloodshed amongst the Maories themselves. 2. The ignoring the Maori right to a fair share of the legislation. 3. The transfer of Maori legislation to the ministry, and 4. The necessity of a chamber of Maori representatives.





PARIKINO PA, ON THE WANGANUI RIVER.

side, and we might reasonably have expected the Divine blessing to rest upon us.

The Governor issued a proclamation denouncing the King movement, and offering pardon if it were given up. The Ngaruawahia council replied to it in a calm and telling address to the Government, and Tamihana accompanied it with a letter to the Governor himself.

About the same time the Wanganui natives invited the officers, magistrates, and settlers to meet them at Putiki; nearly all the authorities and principal residents attended, when the chiefs assured their European friends of their desire to be one with them, and in a figurative way offered to enter into a solemn covenant; hearing that the Taupo natives were trying to establish the King's authority in the centre of the island, all the principal chiefs of Wanganui were resolved to oppose the movement. An invitation was sent to Taupo and Ahuriri, inviting the chiefs of those parts to meet them at Muri Motu. About two hundred from Wanganui went, and an equal number from Ahuriri and Taupo, and although the subject to be discussed was one on which they were quite divided, still the greatest courtesy was observed towards each other; the proposition of the one side was met by a firm refusal on the other. Hori Kingi, to mark his determination, planted a totara post, and pulling off a new black coat, firmly tied it to it, thus showing that he claimed the district, and any attempt to introduce the King's mana there, would be viewed as an attack upon himself. On the Sabbath, many of the King natives joined those from Wanganui at the Lord's table, and received the sacrament at my hands. The meeting terminated without any further effort being made on the part of the former, and all retired peaceably to their homes.

The declaration of Governor Browne's war policy was generally approved of in the Northern Island. An address to this effect was drawn up at Wanganui, and sent to their member, Mr. Fox, for his signature; the friends of peace were as pleased as they were surprised by his refusal to sign

it, and then for the first time, did he and his confreres Dr. Featherson and Mr. Fitzherbert, more generally known as the three F's, make common cause with the friends of the Maori race. The protest of Mr. Fox made him the head of the opposition, leading to the overthrow of the Whitaker ministry, and his succession to that office.

The recal of Governor Browne and the return of Sir G. Grey, was a change generally hailed with delight. That officer voluntarily resigned the more lucrative governorship of the Cape, where he was most highly esteemed, for that of New Zealand, to which he returned with the hope of restoring peace to the country ;—this must be regarded as a proof of his disinterested love for the colony and the Maori race, as well as desire to save them from destruction. The diligence he manifested in collecting their legends and songs, and in acquiring their language, affords the strongest evidence of his true feeling towards the natives, and therefore it was not to be wondered at that his arrival was equally welcomed by both races.

Governor Browne likewise possessed the esteem of a large body of the colonists, who evinced their attachment to him by presenting a handsome token of their respect on his departure. The chief fault which he committed during his reign, was trusting to the judgment of others, whose minds were far below the standard of his own. He fancied he was too old to acquire the language, and to understand the manners and customs of the Maori, and thus suffered himself to be led by those who were not equally interested with himself in the true welfare of the colony ; hence the cause of the mistakes he made. Had he acted otherwise the Waitara war would not have taken place.

The natives, indeed, were ripe for war ; and even had not that excuse for the commencement of it been given, some other would, doubtless, soon have occurred. Nor did he want the respect of the natives, who, though they found fault with his acts, still viewed him as a straightforward man, comparing him to the *Kahu*, or hawk, which hovered overhead, and though a bird of prey, still could always be seen ; whilst the

plans of his successor not being so readily understood caused him to be compared to the *Kiori*—rat, which worked underground, so that it could not be told when it went in, or where it would come out.

Sir G. Grey did not long remain inactive ; he immediately addressed himself to the object of his mission. In the commencement of December 1861, he forwarded to the head chiefs of Waikato an outline of the policy he intended to adopt, and then went to them himself, accompanied by Mr. Fox and several other members of the ministry. The Governor's progress was very satisfactory ; the natives everywhere united with the settlers in paying him respect. At Kohanga he found a triumphal arch erected by the former, which was decorated with great taste ; in the centre were the letters " V. R. " and the words " Queen Victoria, " and " Sir George Grey. " A few days later a great meeting was held in the open air ; eight hundred natives were present, of which two hundred and fifty represented the King party and the upper Waikatoes. The Governor explained to the meeting his future plans ; the natives spoke freely to him in reply, and declared their approval of them. They recognised him as " their friend, the skilful doctor by whom the evil which afflicted the land might be healed. " Another said, " He was content ; the day was beginning to dawn. "

The very next day another grand meeting was held, when the representatives of five tribes were present. The Governor repeated to them his proposed line of policy. He was answered by the natives one by one, each individual expressing, in language more or less figurative, his attachment to the Governor and loyalty to the Queen. When all had spoken the principal chief stood up, and pointing to a carved image, said, " Governor Grey,—that is Tipa ; we who belong to these five tribes take our origin from him ; he is our ancestor ; the source of our dignity ; we give him to you ; also his mat and his battle-axe ; we cannot give you more. "

According to Maori custom there was no form in which

fealty could be more solemnly offered than this ; the ceremony, therefore, had a deep and real significance. In the evening the Governor was paddled up to Maungatawhiri by forty young natives, with the flag of Tipa floating from the stern of the canoe.

At the conclusion of the meeting at Kohanga, Mr. Fox, accompanied by Mr. Gorst, visited the native assembly at Hangatiki, in the Upper Waipa. They were received by a native guard of honor. After the usual preliminaries, Mr. Fox made the following important statement as to the intentions of the Governor towards them, and the terms of peace which he was prepared to grant :—

1. The Governor to choose one European and two natives. The natives also to choose one European and two natives. The dispute about Teira's land to be referred to that tribunal, whose decision shall be final and conclusive.
2. The Governor will not put down the King movement by force, so long as the Queen's subjects are not interfered with.
3. The Governor will not make war to obtain the murderers, or to recover the plundered property, but when the offenders are taken they will be tried.
4. The Governor will not buy land in future until the vendor's title has been investigated by the Runanga of the district appointed by the Government.
5. The Crown land at Taranaki, claimed by the natives by right of conquest, to be evacuated by them, or a chain of military posts will be formed on the border.
6. The force encamped at Maungatawhiri not aggressive, but to make roads and to restore confidence.
7. The Governor will not make roads on Maori land against the will of the owners ; but all Maori paths are to be opened to Europeans, and no mails are to be stopped.

These were very reasonable terms and seemed sure of being accepted, coming as they did from the Governor, for

whom so much esteem had been expressed; they appeared to sanction the nationality of the native and to insure its rising to a dignified position in the land of their forefathers. The Maori flag would then have floated harmoniously by the side of the British ensign. Queen Victoria and Potatau the Second would have been the joint monarchs of New Zealand. Such were the aspirations of the day.

On the 26th December 1861, Sir G. Grey returned to Auckland, when orders were immediately issued to the 14th, 40th, and 65th Regiments to march direct for the Waikato district to make roads up to that river. The orders were immediately complied with.

This step the natives considered to be at variance with the declarations so recently made to them, and to destroy their hopes and expectations,—distrust and fear filled their breasts,—this new movement of the military was regarded as a positive proof of insincerity on the part of the Governor and his advisers, it was viewed as a declaration of war, and they prepared for it accordingly.

A decided change of feeling amongst the King natives now took place. Thinking that there could be no co-operation with the Pakeha, they sought to establish their nationality totally distinct from that of the European. The feelings of the time are fully expressed in a song which was then in every Maori child's mouth.

HE NGERI.

E noho ana i toku kainga i Niu Tirini
 He aha tou arero, tou arero,
 He aha tou arero, tou arero;
 Ko te wakahoki tenei o paipakore,
 Kia peia atu i te taitahae
 Haere atu te Porihi ki Oropira, ki te Tikina,
 Kai huka, paraoa, piketi, ti;
 Heoi ano, he mana nui ki Niu Tirini nei,
 Ko te kingi rauna katoa te motu nei,
 Ki te ae, ae, ae, amine.

A JEERING SONG.

I am living in my home in New Zealand,
 What do you say, do you say,
 What do you say, do you say,
 This is the reply of him bereft of pipe ;*
 Let the mad drunkards set off to Europe, to the diggings, the sugar,
 flour, biscuit, tea consumers.
 This is all. New Zealand still possesses great power. The King
 shall encircle the whole island.
 So be it, so be it, so be it. Amen.

* This song has a great deal of meaning : the being bereft of pipe refers to the very heavy duty which had been put on tobacco, to make the native, who was the chief consumer, pay as much as possible ; but this over-grasping defeated itself. The native, unable to purchase tobacco to the extent he formerly did, began to grow it himself, and from instructions he has contrived to pick up, he now manufactures it ; this he calls *torore* ; some of it is so well made that there are great smokers who will give equal weight of our best tobacco for it.

The word *Porihi* expresses a most contemptuous feeling for the European, as one mad with drink.

Gold-diggings were then coming into notice and all were crazy after them ; the Maori Royalists, therefore, thought that they, or Europe would be the best places to drive the sea robbers to.

The followers of the King are taught to do without any of the foreign luxuries which distinguish the European from the Maori.

Rauna katoa is a half-caste word, the English word round being here Maorified, and thus makes a more emphatic expression than any of their own.

A sad proof of the hostile feeling entertained by some of the natives to the Europeans was given at a grand runanga held at one of the council rooms called Te Taka Maui, and Tu tangata Kino ; six hundred natives of Taranaki, Nga-ti-rui-nui, and Wanganui, were assembled on that occasion ; amongst them there was a Waikato chief named Mahi te Reiwa. Many bitter speeches were made against the Pakeha, Mahi rushed forward loudly calling out whitiki, whitiki, (gird up your loins,) when immediately all hurried to their quarters and again quickly returned fully accoutred with guns, tomahawks, and ammunition pouches, and commenced with the preliminary movements of the war dance. In this stage Mahi, with emphatic violence, delivered an address, showing by the movement of his spear how he would sweep the Pakeha from the face of New Zealand. Continuing his harangue he worked himself up into such a state of excitement, that with his last shout of defiance to his European neighbours he fell down dead.

This is a second instance of a similar occurrence. At the runanga held at Whatino, in January of the same year, when a similar question was discussed, Honi Kingi Nga-tairakau-nui fell dead in the midst of them. The meeting at Te Taka Maui lasted eight days !

In September 1862, the Governor paid Wanganui a visit; the natives gave him a very hearty reception and told him that they looked to him to restore peace and order to the land. Whilst there he rode up to Kaiwaiki with the Missionary. There he met nearly all the hostile chiefs, who gave him a very cool reception; he did not state to them the object for which he had returned to New Zealand, in fact he did not refer to the condition of the country. He asked them if they had anything to say to him; they replied, No: have you anything to say to us? He then answered, no. He then departed without any kindly feeling being expressed towards him. On his return the natives blamed the Governor for having gone alone and not informing them of his intention; they said it was a very imprudent step, and so it afterwards proved to have been. One of the hostile chiefs, an old Tohunga, was on the point of rushing upon him with his tomahawk and killing him, when Hori Patene, the chief of Pipiriki, seized his arm and would not allow him to go.

The little cloud, no bigger than a man's hand, was now rapidly becoming blacker and larger, covering the horizon. Some eighteen months previously it unexpectedly arose on the banks of the Waitara; a file of soldiers was innocently thought sufficient to bring the natives to their senses and settle the question. General Pratt departed without the quarrel being any nearer its termination than he found it. General Cameron succeeded; he at once perceived that the Waitara did not present a field large enough to deploy his forces upon, he must have a more extended one for his operations. After a brief visit to New Plymouth, he departed to Auckland, sending a large portion of the troops there. This took place some months previous to Governor Grey's arrival; but active warfare did not commence until the beginning of 1862. In the meantime, however, all the natives living on the Auckland side of the Waikato were ordered to take the oath of allegiance or at once retire to the Waikato district. A day was fixed beyond which if they remained they would be regarded as enemies. This was

on a Saturday, and on the Sunday numbers of Europeans, women as well as men, went with carts to the native kaingas, and plundered them of every thing they could lay their hands on; their houses were rifled, and their abandoned crops dug up, whilst many of the owners from their concealment in the neighbouring bush beheld the ruthless spoliation of their property, and even recognized some of those engaged in it; this led to several murders. But beyond some skirmishes in the forest attempting to cut off road parties, it will not be necessary to notice any of the events which preceded the General's crossing the Mangatawiri creek, which was considered the Rubicon by the natives. When the General had made all his approaches to the river good, and finished the road, on a Sabbath morning the Mangatawiri was passed.

July 13th 1863, General Cameron took the field with a force which might have trampled out an Indian Mutiny of larger dimensions; but the character of the natives of India and those of New Zealand widely differed; the latter felt they were fighting for their nationality, which they were determined to resign only with their lives. With inferior numbers* and far inferior means they opposed a bold front to their invaders; step by step they disputed their approach. They fought at Koheroa; our men hung back, the General in person led them on, placing himself at their head and brandishing his riding-whip. Unable to maintain their ground the enemy gave way, afterwards they made a stand at the Meremere; driven out thence they again presented a bold front at Rangiriri; in fact there they appear to have been prepared to make their greatest resistance. The fortifications were constructed with so much skill and care as to excite the admiration of our engineers; but they did not seem to have contemplated the possibility of steamers reaching them, and thus were astonished by their lines being attacked in the rear as well as the front; the enemy, therefore, was caught as in a trap, having the river in front and the lake Waikari with a deep swamp behind: thus they were shelled and

* It is doubtful if the natives ever had more than five hundred in the field at once.

fired at from the gunboats carrying Armstrong guns, and attacked by our troops in front. The crews then landed, attacked the rifle pits flanking and in rear of the position; these were soon abandoned and their defenders fled precipitately towards the swamp and lake, by which they supposed their retreat was open, but there also they were exposed to a running fire from their pursuers and the destruction of life was very great, many corpses being found in the slimy bed, and more were supposed to be hidden amongst the tall flax and sedge which escaped notice.

But still the chief fortification remained. The first line of rifle pits was taken; and those who gallantly carried them, though lessened in number, pressed on to attack the second line of defence, in face of a heavy fire; that line turned out to be the centre and key of the position. Here those who fled from the first parallel rallied; and so determined was their stand, that the attacking party were forced to retire under the shelter of the first traversed line. Four attempts were made to storm the centre of the position, and four times the assailants were repulsed with loss. The first assault was made by the 40th, then by the Royal Artillery under Captain Mercer, but with a like result in both instances.

The evening was advancing, and the General requested Sir W. Wiseman to land a strong party of sailors and marines to assist in storming the works. The request was immediately complied with; and the gallant tars and marines, led by Captain Mayne of the "Eclipse," were soon at the scene of action; they rushed to the attack with the greatest impetuosity, in the face of a heavy and continuous fire. The naval brigade was repulsed. Again they rallied, and attempted to storm the place, but were again compelled to fall back discomfited. Captain Mercer fell dangerously wounded close to the enemy's works, whilst gallantly leading on his men. The same fate befel Captain Mayne, R.N., Lieutenants Downes and Alexander of the "Miranda" and "Curaçoa." The General exposed himself repeatedly, and the natives might have killed him, but in admiration of his boldness, said, "Don't shoot him, he is a brave man." These repeated

repulses proved that the position was far too strong to be carried by storm, without scaling ladders. It was a square redoubt, surrounded by a dry ditch nine feet wide, and protected in front and on the flanks by lines of traversed pits; the parapet was twenty-one feet high; this alone was a formidable obstacle, which was increased by its being defended by determined men. A battery was opened upon it to form a breach, and the firing kept up during the night; this redoubt alone remained in the hands of the natives, all the other works had been taken; and, being entirely surrounded, every chance of escape was cut off; such being the case, at day-break a flag of truce was hoisted; firing ceased, in an instant soldiers and sailors were in the redoubt, and all anger seemed to have vanished at once, and their only feeling to have been one of admiration for their brave foes; the better part of our nature prevailed—the friendly shake of the hand almost instantly succeeded the mortal struggle. One hundred and eighty-three men surrendered as prisoners of war, many of them chiefs of distinction, to whom General Cameron did not hesitate to express his admiration, and even hold out his hand, in token of that fraternity of feeling which true bravery excites wherever it is met with. Two hundred men were supposed to have been killed; and, on our side, two officers and thirty-five men; thirteen officers and eighty-six men were wounded. A party of four hundred natives, under William Thompson, afterwards approached. That chief sent his mere to General Cameron, and appeared desirous of surrendering, but was restrained by his men from doing so.

This battle seemed to have been a heavy blow to the followers of the King. And when the Governor said, that at Nga-rua-wahia, the spot selected as the Maori capital, he should hoist the British flag, and beneath its folds dictate the terms of peace, the natives took him at his word, and abandoned the place, allowing the military to occupy it, without firing a single shot. The Governor prepared to fulfil his word; but afterwards changed his mind, and let his ministers proceed by themselves. By so doing an oppor-

tunity was lost of restoring peace when the natives were inclined to accept it, and they became confirmed in their hostility.

The war, therefore, instead of ending at Rangiriri, proceeded up the Waipa and Horotiu; the troops advanced to Watawata, te Rore, and Rangiawhea, the centre of Maori civilization. At Orakau another grand stand was made. Month after month had passed away in this desultory war; and from the crossing of the Waikato and opening the campaign, to the sitting down before Orakau, nearly two years had been consumed; and yet the little Maori band of patriots remained unconquered, and undismayed by the reverses they had met. They saw the consequences if subdued, as their indomitable leader said, when urged to lay down his arms, "What! and then be sent to the hulk to bear those company who surrendered at Rangiriri, and have our homes confiscated!"

The unhappy differences at head quarters were patent to all, even to the natives themselves, they had their friends, who took care to keep them well acquainted with every thing going on. One of the chief members of the ministry told me, they had been obliged to send away two priests from Tauranga on this account.

Whilst war was raging up the Waikato, there was still a portion of the hostile natives occupying the woods in the rear. At Paparata, a few miles from Papakura, a party of them were surprised in the forest on a Sabbath morning,* during the time of Divine service. How sad to think that the people who gave the Christian faith to the Maori, and taught them to keep holy the Sabbath Day, should have been employed, not only in breaking, but in killing those who were observing it, we blush with shame at our own deeds.†

* December 12th, 1863.

† "On Sunday morning smoke was seen in the bush; an advance was cautiously made to surprise the natives. They proceeded in silence until the sound of a bell was heard, and then the voice of a man singing, as if engaged in leading the devotions of the encampment. The Forest Rifles thereupon crept stealthily forward, Ensign Westrupp and a few men in advance. Two colored men of

The troops had been previously employed in scouring the surrounding country, Otawhao, Rangiawhia, Kihikihi, and many neighbouring hamlets, which were sprinkled over the fertile district at the base of Maungatautari. At last they reached Orakau, a roughly-fortified pa, containing between three and four hundred natives, including their women and children. This might be said to be the last post of defence remaining to the Waikatoes in their once-powerful district. They therefore determined to defend it to the utmost, although they must have known the attempt was hopeless; for they had no supply of food or water remaining, their potatoe stores had been destroyed, and at last they had only a scanty supply of dried tawa berries and corn to subsist upon; and for three nights and two days of the siege they had been without water. To attack this position, garrisoned by a band of half-starved natives, a force of more than a thousand

the party took the lead, and succeeded in getting pretty close to the natives before they were discovered; and as the man on the watch did not give the alarm, it is supposed he thought they were friends coming to them. The advanced file had got within thirty yards of the natives, and Ensign Westrupp ordered them to fire. The order was obeyed, and the Maori sentry fell dead. A rush was made on the encampment, the entire party coming up and delivering fire. The panic amongst the Maories was intense. One man stood upright, without making an effort to escape or defend himself, and was shot down. Another was wounded in the shoulder by Smith; the native fired at him in return, but missed, he then clubbed his double-barrelled gun, and struck at Smith, who parried the blow, and closed with the native. Although the Maori was wounded, he would have proved match enough in this hand-to-hand struggle, but for Ensign Westrupp, who came to the relief of his man, and shot the native in the head, he fell, but again rose to his legs, when another man blew his brains out. That was the only instance of resistance made by the natives, except a few shots which did no harm. Four of the Maori were left dead on the field, and several wounded men were carried away principally by the women of the party. There was an order given not to fire at any of the women. Two chiefs were killed, judging by the tattooing. There were a good number of women and children." Such is the account given in the public prints of the exploits of Captain Jackson and his company of Forest Rifles on the Sabbath Day. It also says, "We should add that it is believed three more were killed, from the way the bodies were seen to be carried by the women when out of range. It is to be regretted that the Forest Rifles did not follow them up, and inflict greater punishment on them. On the whole, therefore, a highly successful affair has occurred to enliven the monotony of the war, and this time it is entirely by civilians."—*Extract, "Southern Cross," Dec. 15th.*

soldiers was selected. The troops in three divisions, accompanied by artillery and cavalry, commanded by skilful officers, surrounded the place. Adept in strategy as in fight, the natives lured the soldiers in front of a masked earth-work, from which a deadly fire of musketry was poured upon the attacking force. Three times were they repulsed by the Maories; then the artillery was brought up, and, at a range of only a few yards, grape shot was hailed on the devoted garrison; but neither the fire of artillery, nor the repeated attempts of the soldiers, made any impression upon them; it was found that the position was too strong to be carried by assault. The engineering service was then called into play, and a sap was pushed up to the edge of the enemy's works. Further reinforcements of troops arrived, making a total of fifteen hundred men, with two pieces. A storm of bullets was rained on the heads of the defenders; no less than forty thousand rounds of Enfield ammunition being served out during the day. The struggle went on; at midnight the native warriors made an effectual sortie. In the meantime General Cameron arrived on the scene; a gun was placed in the sap at twenty yards distance from the pa, and being loaded with grape was repeatedly discharged, hand grenades being thrown into it whilst the gun was again being charged. The General disposed his force so as to surround the defenders and cut off every chance of escape; and so confident was he of success—that is, of destroying or capturing the warriors—that he telegraphed to the Governor at Auckland that escape was impossible.

When all was completed for the final attack, the General, desiring to spare the lives of so brave an enemy, sent a message to them, saying, "Friends, hear the word of the General, cease your fighting, you will be taken care of and your lives spared; we have seen your courage, let the fighting stop." The answer given was, "Friends, this is the reply of the Maori, we shall fight on, ake, ake, ake, for ever, for ever, for ever." "If you are determined to die," said the General, "give up your women and children and we will take care of

them." "Who is it," said they, "that is to die? wait a little, our women also fight." "Let your word be repeated," said the General. "Enough, this ake, ake, ake, is our last word, we shall fight on for ever."

The account is painfully interesting; how sad such a people could not be spared; surely they are worthy of every privilege and right being conceded, which we as British subjects possess. They were doing for themselves just what our countrymen and women too did at Lucknow. The fight was resumed, rush after rush was made at the enemy's works, but with the same result, they were repulsed, with the loss of half the attacking party. The end of the sap was now within two yards of the native trench, and two attacks on the position had been made, and a heavy fire of grape and rifle bullets kept up. The natives, having neither water nor ammunition left, nor even raw potatoes, on which they had before sustained life, then decided upon a retreat. The well-known chief, Arama Karamao Te Ikarau, standing in the midst of his little band of followers, said, Let us pray; and taking out his Prayer-book all knelt around him, regarding themselves as dead men, whilst he read a few suitable prayers for Divine protection; folding up his book in a new shawl which he girt about him, then bid them follow, and said, "Let us make a rush by that place," pointing to the spot guarded by the 40th, "and die fighting by the hands of brave men." He led a portion of the garrison to the lines of that regiment, which they safely passed, but when they reached the second line Arama and some of his party were taken prisoners. Not a single thing, however, was taken from him by the soldiers, not even his new shawl; but tobacco and a pipe were offered him; he was surprised at the general kindness he received, and the good food given them. The 40th, he said, were brave men, they never injured him or his comrades when captured. The General might well think escape was impossible, having so placed the 40th, under Colonel Leslie, as quite to surround the pa; how they passed their lines no account has been able to say. But there were some there as in Lucknow, who trusted in

the God of battles, and God was pleased to manifest His power in their behalf.

When the retreat was discovered a large force was immediately gathered on the edge of the embankment, and fired as quickly as possible at the long line of famished and wearied men, women, and children, hastening away for life. The cavalry was brought into requisition, and the retreating natives were headed and turned. Thus hemmed in the swamp, the work of destruction went on with vigour; one hundred and twenty of those poor wretches were killed, of which twelve were women and several children were wounded. A fine half-caste girl was picked up amongst the flax, with her arm dreadfully fractured by a ball; she was brought into the camp and recovered.

The feelings of our foes were forcibly expressed by those few words which they uttered:—

Heoi ano, ka mutu, ka whawhai tonu matou ake, ake, ake.

This is all we have to say, we shall fight on for ever.

The Colonial Government had already determined to occupy Tauranga, regarding it as an important place on account of its harbour. Troops were sent there; it is difficult to say why; one thing was evident, that the first line of confiscation did not give satisfaction, it was thought better to extend it to Tauranga.

It was not long, however, before hostilities commenced. The Gate pa was attacked by a large force, naval as well as military. It was spoken of as being in some respects more strongly fortified than Rangiriri; yet the assault was so impetuous, that the first line was carried. The men fancied the place was taken, and immediately commenced looting, when suddenly a party of Maories rushed out of some neighbouring rifle pits, uttering one of their fearful war cries, which caused such a panic amongst our men, that in spite of all the efforts of their officers they fled with a loud yell, abandoning them to their fate; they nobly stood their ground, and died bravely fighting. Colonel Booth fell mor-

tally wounded ; Captain Glover was killed, and Lieutenant Glover also, whilst nobly trying to carry off his brother. Captain Jenkins, R.N., had a narrow escape ; engaged in combat with a native, he succeeded in shooting him, but could not extricate himself from his dying grasp ; the dead body dragged him down into a rifle pit, but after he had been given up as lost he suddenly reappeared and was as active as ever, without having received any injury. Captain Hamilton of the "Esk" was likewise killed, and several other officers. The pa was surrounded, a cordon being drawn round it to hinder the natives from escaping during the night ; but they yet managed to make good their retreat, with the loss of some thirty or forty men.

Our killed and wounded were one hundred and three, and of this large number there were nearly twenty officers. The sergeants alone nobly stood by, and perished with them. The gallantry and bravery of both were beyond all praise, they, though abandoned by their men, refused to leave the ground, and stood resolutely at bay, endeavouring to counteract the panic which had seized upon the troops. When the vessels returned to Auckland, and the sailors saw a statement that they also had abandoned their officers, such was their indignation at the editor, that they went in a body to the office, and climbing up the front of it fixed a cable round the building, sending a message to the editor, that if he did not then and there publish an apology, and contradict what he had stated, they would immediately haul down the house ; after a short parley their request was complied with. Had it not been so, without doubt they would have been as good as their word.

Poor Colonel Booth and his noble comrades were buried with thirty-five of their men at the same time. Truly, in the midst of life we are in death. When shall we be sufficiently civilized to learn war no more ? The weeping willows which wave over the remains of the wife and only son of the venerable Missionary of Tauranga, now sigh over those whose untimely graves cluster around.

The Governor had caused the Waitara question to be

thoroughly sifted, and being found totally untenable, resolved to restore it again to Wi Kingi; but, instead of doing so at that time, he first took possession of Tataraimako.

In the beginning of May in the preceding year, an unfortunate proclamation was issued, relative to the re-occupation of the Tataraimako block, which the natives had conquered and held possession of. Through the mistake of the translator the natives were informed that the law of fighting was established; they therefore gave notice, that from a certain day no European would be allowed to pass through an intervening piece of ground, which was one of their reserves, warning them, that if any presumed to do so they would be fired at. The Governor and General were at Taranaki at the time; and so little notice did they take of the warning, that when spoken to on the subject, they assured the inquirers there was no reason for fear; and both were preparing to ride out there and see the redoubt, when the news arrived that an escort had just been surprised at the Ohakura, and cut off; Lieutenant Tragett, Dr. Hope, two sergeants, and three men being killed, and the carts with their contents carried away.* After this renewal of the war the Governor gave up the Waitara to Wi Kingi. The time was most inauspicious; his motive, then, was misunderstood by the natives, who attributed it to fear.

Our troops met with a reverse at Te Ahuahu. A party of men under Captain Lloyd were ordered to reconnoitre in the neighbourhood of that pa; on reaching the place they found several plantations of maize, these they commenced destroying; the Captain lent his sword to one of his men for that purpose. Hemi, their native guide, warned them to be on their guard, as he had heard some suspicious sounds, but his caution was unheeded; they continued scattered about, when suddenly a volley was fired at them. Captain Lloyd immediately tried to collect his men, but whilst so doing fell, wounded in several places. The natives rushed forward and cut the force in two, which was thus dispersed. The main part of the 57th,

* May 4th, 1863.

who from the beginning of the attack had been separated from their two officers and sergeant, retired down the road to Hauranga. Captain Page, Lieutenant Jackson, and fourteen men from the party who were on the plateau, carrying two wounded men with them, made a detour in the fern and then followed to the same place, whilst the rear-guard, under Lieutenant Cox, guided by Hemi, without whom their chance of escape would have been small, made their way along the gullies and through the fern to Wairau. Many others took refuge in the fern, and some lay concealed there until relief arrived.

Immediately the news reached New Plymouth that a disaster had befallen Captain Lloyd's party, a large force went out under Colonel Warre, to render all the aid which could be given. On reaching the spot two shells were fired; this had the effect of informing the men who were hidden that help was at hand, several were thus rescued; an advance was then made to the seat of the combat and a sad sight was presented. Six bodies were found close to the rifle pits stripped nearly naked, and five of them had been decapitated and the heads carried away, one of them was that of poor Captain Lloyd. The bodies were carefully placed in two carts which had been taken for the purpose; being late the force at once returned. Seven were killed and nine wounded in that unfortunate affair. The decapitation of bodies was a new feature in the war. The public prints stated that it was supposed to have originated with a medical man cutting off the head of one of the natives killed in battle at Kaitake,* which he carried off as a specimen of Maori craniology, but that was afterwards contradicted. At any rate this reprehensible practice had occurred on other occasions; a medical man cut off a chief's head and placed it in a water hole from which a settler's family derived their supply of drinking-water, who brought this disgusting case before the magistrate.

* People here think the reason the Maories cut our men's heads off was because Dr. W—— cut off the head of a dead Maori who was found in the bush after the taking of Kaitake.—*From our own Correspondent. "Spectator," April 16th 1864.*

This act at Te Ahuahu led to singular consequences and imparted a new feature to the war. It appears to have been perpetrated by a native named Matene, who though shrewd was quite insane. Such persons are generally viewed with much respect, being supposed to be more especially under the influence of the Atua. Matene made a moko mokai* of poor Captain Lloyd's head, and then converted it into an emblem of a new faith, pretending that it was an oracle and would give answers to all questions put to it, reveal the plans of the military, and make them acquainted with the wisdom of Europeans.† The new faith was called "*Pai marire*," but afterwards, from the noise the votaries made in their devotions, resembling the barking of dogs, they acquired the name of *Hauhaus*. A man named Te Ua, who had acquired some knowledge of mesmerism when in Sydney, greatly added to its efficiency as a new creed, by making the poor creatures fancy he possessed supernatural powers, that they could thus through him speak all languages, and by making passes draw their enemies into their hands, and compel ships to run on shore. Their worship consisted in uttering some singular compositions containing a strange mixture of heathenism with popery and gibberish, which they chanted whilst dancing round a pole, called their Niu; in these chants the Virgin Mary, the Queen of Heaven, St. Peter, and Gabriel figured at first, but afterwards disappeared from their services. The Hauhaus went to Pipiriki, telling the natives there that they had burnt their Bibles and now the religion of Queen Mary was theirs. A Roman

* A *moko mokai* is a process of embalming heads, which will preserve them for years, by saturating them with the Pyroligneous acid of wood.

† It is singular that there is scarcely any thing extravagant and absurd done by the Maori which has not its parallel amongst other aboriginal tribes. It seems as though similar ideas flowed through the savage mind under similar circumstances. Thus the cutting off of Captain Lloyd's head, preserving, and turning it into a god and using it as an oracle, has its parallel amongst the Jivaros, a wild tribe on the east of the Republic of Escudador; they cut off the heads of their enemies, take off the entire skin removing all the bones of the skull, then stuff the skin so as to preserve the original form as much as possible, then sew up the mouth and eyes and consult it as a god.

Catholic native teacher, Epaneia, said the angel Gabriel told him they must burn their Bibles, turn off their teachers, and take the religion of Mary.

This singular delusion rapidly spread, and in fact soon threw the King into the shade, who was found to be impotent and unable to deliver them, but these possessing extraordinary powers professed to accomplish what the other had totally failed to do. Gradually the sect increased in importance.

The head of Captain Lloyd was brought to the Wanganui, but the natives of the lower part of the river would not permit its being carried through their district, it was therefore taken further up amongst the hostile tribes, but even there they did not meet with much success. Immediately it was known to be at Pipiriki, the lower river natives went up to Ranana to oppose the intended attack on the settlement.

Mr. Booth, the Church Missionary Catechist, stationed at Pipiriki, unfortunately was returning home with his wife and young family, although strongly advised at Ranana not to proceed, and when he persisted was recommended to go alone; he had no idea of the demoniacal spirit which possessed those Hauhau fanatics; he went and had no sooner arrived than he was first plundered and then threatened with instant death. Most providentially Hori Patene, the son of the chief who was killed at Taranaki, was there, and after passing two nights in full expectation of being murdered, the following morning the young chief arranged a plan by which he got the whole family into their canoe and saw them safely started; a most providential escape and striking proof of the overruling hand of God in behalf of his servants.

The Hauhaus did not long remain inactive at Pipiriki, they sent a message to the loyal natives stationed at Ranana, that they should force their way down to the town. Our allies immediately wrote to the magistrates informing them of the threat and asking for instructions as to what they should do. A meeting of the bench was at once convened, and greatly were those preservers of the peace puzzled as to what should be done. At last one proposed that they should send word

to the natives that they must capture all the Hauhaus, bring them down, and lodge them in the prison. This sage advice was highly approved of, and after a delay of thirty-six hours it solved the difficulty. A letter was accordingly written to that effect and despatched; but the Hauhaus did not wait for its arrival, they came down the river on the 14th of May 1865, at Kawaeroa, a place which they must pass before they met with the assembled natives of the Queen. At the Roman Catholic Mission Station there, a priest, the Rev. Monsieur Lampella, and a lay associate were stationed. These gentlemen having but one alternative, either to join the Hauhaus or their opponents, properly chose the latter. They reached the loyal natives at Moutoa, a small island in the middle of the river, on which they found them drawn up to oppose the fanatics, who landed at the first point, where they were met by Hemi Nape, who occupied the most advanced post. That bold chief kept the enemy in check for some time, until at last he fell. The Hauhaus then rushed forward and drove our men into the river, and, for a moment, held possession of the island. One of them unfortunately espied the poor lay associate hidden behind a toitoi bush, he ran up and killed him with his tomahawk; fortunately the priest escaped, who was hidden behind another bush only a little further off. The enemy's success was but for a moment; our natives were immediately rallied by Haimona Hiroti, who rushed forward with his men, drove back the fanatics with great loss, and compelled them to take to the water for their lives. Matene, their prophet, himself was killed, after he had swam across the river, whilst trying to climb up the steep bank on the other side. This victory was most decisive; fifty-one of the Hauhaus were killed, and on our side sixteen, including several of our head chiefs.

This signal defeat of the Hauhaus made a strong impression on the inland natives further south, many of whom would have joined them had they succeeded in passing the barrier which arrested their progress. Wanganui would certainly have been ruined, its smiling homesteads plundered and burnt, and the entire district, like that of

New Plymouth, confined to the Town. As it was, many of the King natives abandoned the cause. The powerful body of our native allies clearly proved that it was not the European only they would have to contend with, but their own countrymen as well. The natives proposed to the magistrate to follow up the Hauhaus in their retreat to Waitotara, but that was not acceded to.

The Superintendent of the province no sooner heard of the victory, than he came to Wanganui, went up the river to the loyal natives and expressed his admiration at their courage and devotion. He was the first to appreciate their noble conduct, and to see the important aid they had rendered; he properly viewed them as the preservers of the district, furnished them with arms and ammunition, gave them rations, and treated them as they deserved. They responded with giving him their confidence. A re-action of feeling now took place among the Europeans, who had before regarded them with suspicion; and when those brave men returned to the town, they were received with every mark of respect, the flag being hoisted half-mast high in honor of those who had fallen. A public letter of thanks was written by the members of the Provincial Government, and afterwards a monument of white marble erected in the market-place, in commemoration of the brave men we had lost. A flag, worked by the ladies of the military and settlers, was afterwards publicly presented to them.

On Sunday, September 11th, the prisoners on the Kawau Island escaped. Several had died on board the hulk, where they were much crowded; and when those taken at the Gate pa arrived, the ministers were puzzled as to what should be done with them. For a time they were left on board the Alexandra, which brought them, as the hulk would hold no more. It was then proposed to the Governor that they should be sent to the Kawau; this at first he declined, but, on their further pressing it, unwillingly consented, having naturally no desire to convert his own private property into a penal settlement. The usual guard of fifty men on board the Marion having been discontinued, it was

not to be wondered that they should avail themselves of the first opportunity to make their escape, which was not long in occurring, as there were boats on the island sufficient to carry them off. There was no let or hindrance to their doing so, not being on parole, and the facilities of escape from the Kawau far greater than those on board the hulk. Their offence, too, was solely political, and there was much to raise public sympathy in their behalf. Two had been sent on parole as ambassadors, to advise and exhort their countrymen in arms to submit, who nobly returned to their prison. Another, Te Ori ori, had nearly lost his own life in saving that of an officer's. Some had died, and one poor fellow was refused admittance into the hospital, although there was an empty ward; he was taken to some outhouse, a stable it is said, and there died; and was afterwards buried without any inquest being held, on the ground, I suppose, the least said the better. Those at a distance, however, who were unacquainted with these things, gave the Governor the sole credit of their escape, and regarded it as a proof of his cleverness. The circumstance amused the public for a time, which resolved its ideas into some clever lines, which are too good to be lost.*

* THE MAORI MOVEMENT.

Two hundred prisoners of war,
 Regardless of red tape
 And technicalities of law.
 Have made a fine escape.

Big wigs and statesmen argued what
 The right there was to shut in
 These men, who now have solved the knot
 By instantaneous cutting.

Some called them subjects of the Queen,
 Some, laughing in their sleeve,
 Said, foreigners they must have been,
 As they all took French leave.

They were moreover on parole,
 But that a Maori talker
 So oft disposed upon the whole
 To translate into "Walker."

The escaped prisoners were more than two hundred in number. These men fled to the top of lofty Omaha, where they entrenched themselves, and levied contributions from the flocks and herds of the surrounding settlers. From this spot they were within sight of Auckland, whose worthy citizens did not like such neighbours. As disaffection was beginning to spread amongst the Kaipara natives, and others north of Auckland, the Governor was obliged to enter into treaty with the prisoners, which ended in their having a passage given them to Waikato.

The natives up the Wanganui reported that Tongariro

And yet they were, like Britons bold,
Determined to be freed,
And all in freedom's cause enrolled,
Remembered Runnymede.

Their conduct was extremely rude,
They've left us in a fix,
And have, to cutting Kawau wood,
Preferred to cut their sticks.

Of luxuries they had their share,
Tobacco, wine, Martell,
But did not like our fare,
And never said farewell.

They scorned the Kawau, and its scene
Of picturesque imagery,
And quickly proved they did not mean
To stop in Grey's menagerie.

That island for its copper mines
Was famed—then, is it strange
When once they thought of copper coins,
They also thought of change?

On Sunday morn, the sun shone bright,
The Parson got his sermon,
The Warden he was Titus White,
The Doctor he was German.

No congregation came to Church,
Although the bell was tolled;
White said, "They've left us in the lurch,
Oh! Samivel, we're sold."

had been more than usually active, shooting up flames to an immense height, and then ejecting vast quantities of sulphureous mud, causing a flood which lasted three days, rendering the water quite thick and emitting a most disagreeable smell. This the natives called an aitua, or evil omen, a sure indication of coming war; it was seen during the last days of December, and when the soldiers almost immediately followed, it of course established the fact.

The year 1865 commenced with sending a strong military force to Wanganui; twelve hundred men were posted at Kai-iwi to form a camp there, and January 20th the General

Then White looked black; the Parson red,
And Sam cried, "Here's a floorer,
My physic cured them, but I dread
They'll all get the Psora."

MORAL.

Little children, do not, pray
When sent into the corner,
Like naughty natives run away
But imitate Jack Horner.

Sept. 1864.

THE LONE KAWAU.

The following clever jeu d'esprit, to the tune of Lever's "Widow Malone," appeared in a recent number of the Christ Church "Evening Mail:"—

Oh did you hear that the Maories are gone! ochone!
They have left the Kawau every one, every one.
On a fine Sabbath day they were summoned to pray,
But man, woman, and child all were gone, ochone!
They had vanished like mist every one.
When the church-bell rang out loud and clear, O dear!
Save itself no sound falls on the ear, how queer!
Like a funeral knell sound the tones of that bell
For the Maories "departed," t'was clear, too clear,
That day's service no native would hear.
When the "tangata mangai"* did cry, O fie!!
These Maories so bashful and shy—my eye!!
Have left Pastor and Church and us all in the lurch
And are gone off to renew their war-cry, Whawhai!!
And for "utu" renew the Whawhai!

* Tangata Mangai, interpreter.

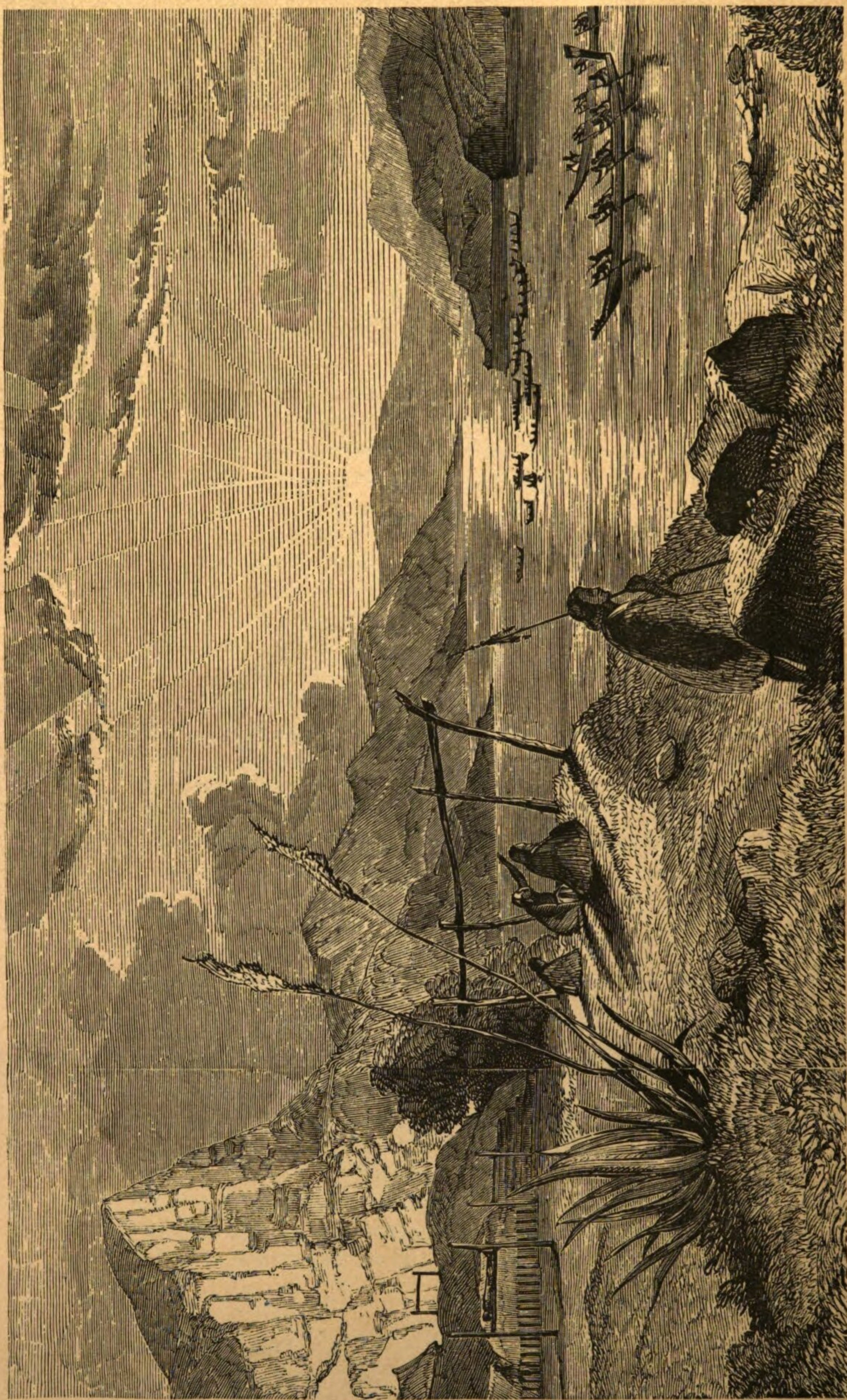
himself arrived ; he sent for the chief, Hipango, who gave him much information, and offered to go and sweep all the Hauhaus away if a body of two hundred men were granted to support him in case of need, this was declined. The General began the Wanganui war also on the Sabbath, riding out to Kai-iwi during the time of Divine Service, a long string of drays with ammunition followed, making such a noise as quite to interrupt the minister in his duty, and such was the way this war was commenced by a Christian people ; it was quite

Whakama is our portion down. That's clear !
 Spades, blankets and boots, club and spear, O dear !
 Each Non est inventus ! all the traps that F—— sent us—
 And gone with the Maories I fear, I fear !
 And will ne'er at Kawau reappear.
 When the news reached the Government seat—what a cheat !
 Was the sound that flew round every street, so fleet,
 Went the news of escape, setting people agape,
 “Did you ev—?”—“No I nev—!” As men meet, and greet,
 So hurried were all in the street,
 Then up spake the G——r Gr—y,
 “If I had only my own way, I say way,
 “These fugitives now would be safe at Kawau,
 “But you Ministers worked the wrong way, all astray !
 “And now there's the d——l to pay.
 “Quick, give me a ship—me bereft, down there,
 “Bind round me the three blankets left, don't stare !
 “Each memento M(a)ori will tell its own story
 “Of my kindness beyond all compare, so rare !
 “As we gaze on lone Kawau so fair.”
 So wrapped up in his blankets and grief, our chief,
 Has sailed in the hope and belief, vain belief,
 That he'll coax to Kawau
 The two hundred gone now—
 'Tis a small fee I'd risk on that brief, (poor brief !)
 Unless he sets thief to catch thief.
 Here a moral belongs to this tale ('tis stale),
 But can cut like the tail of a whale (or a flail !)
 “If your prisoners you'd keep,
 “You must watch and not sleep—
 “Or like Kawau, each prison fence, and rail, and gaol,
 “Will be void by the law of ‘Leg Bail.’”

NA MANAWAPA.

CHRIST CHURCH,
 Sept. 26th, 1864.





WANGANUI RIVER SCENERY.

sufficient to undo much of the labor of years amongst the natives.

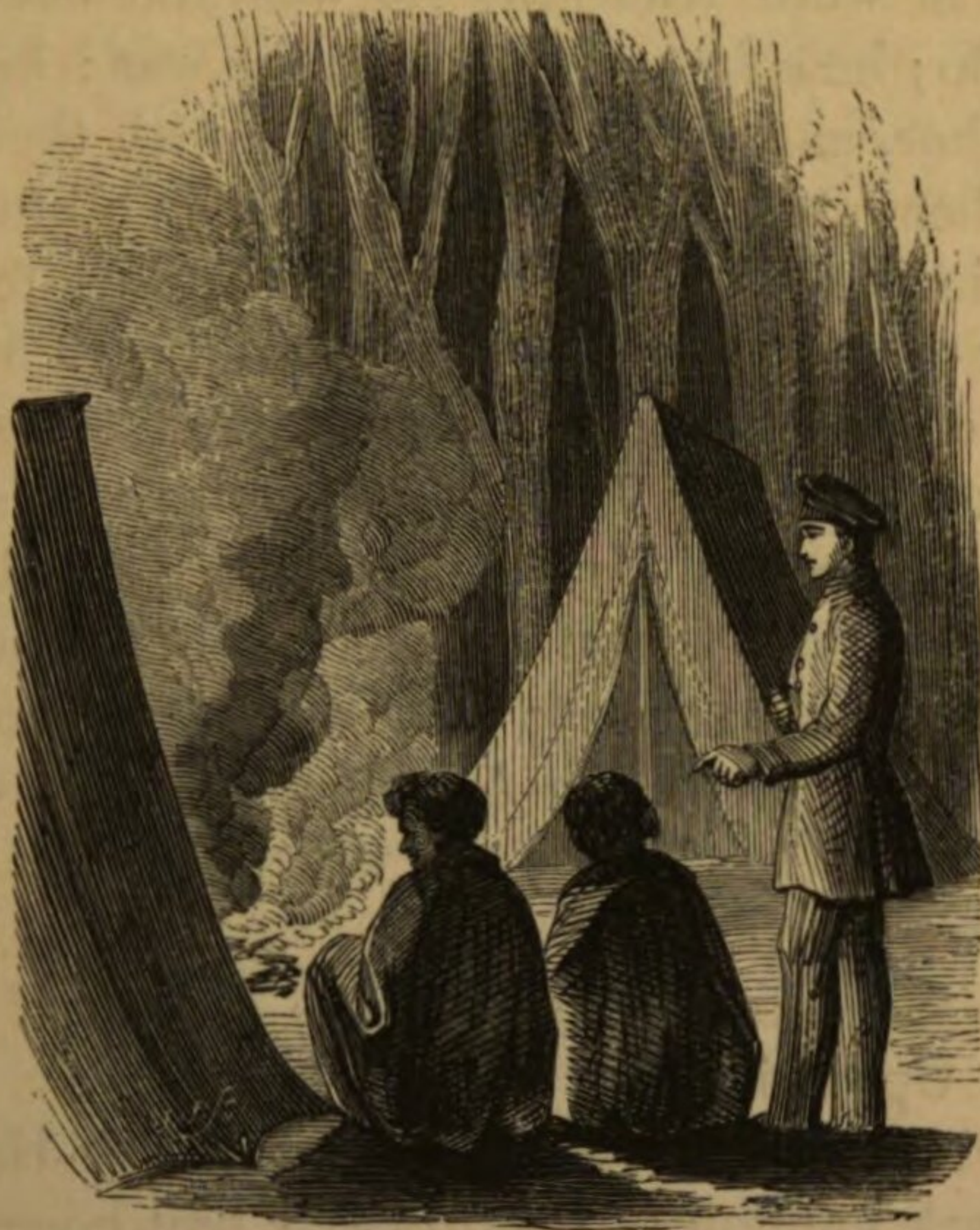
Skirmishing soon commenced; an officer was killed and several severely wounded. The General in his progress north after these skirmishes pursued his way along the eastern coast instead of taking the newly-made high road, thus leaving the strongly-fortified Weraroa pa in his rear. Immediately this was discovered, the house of Mr. Hewitt was attacked at midnight, and its owner shot and decapitated; his servant escaped to the neighbouring wood, and in the morning made his way to Stewart's redoubt close by and gave the alarm; a militia man also was killed the same evening. This dreadful event caused great gloom throughout the district, Mr. Hewitt being one of the principal settlers. His head was carried into the interior and afterwards taken to the east coast.

Again the Hauhaus up the river threatened an attack on the district; they had enlisted Pehi, the head of the Patutoko tribe, the head chief of the river; Mamaku also, the chief of the upper Wanganui natives, was induced to join them. The loyal natives immediately assembled and went up the river to oppose their descent. They found them encamped at Ohotahi and threatening Hiruharema. There was a division of opinion as to what step should be taken: it was a new thing to oppose their head chief, and respect for him led Mete Kingi Pairangi, one of the principal chiefs of the loyal natives, to propose first to enter into treaty with him. This the other leading chief, Hoani Wiremu Hipango, strenuously opposed, and refused to act except in the most decided way; at last all came over to his views, he took the command and immediately proceeded to execute them. This chief, though a man of peace and averse to war, saw that in this case it was inevitable, yet he felt that they, as Christians, should not commence without asking the Divine aid; he requested the teachers of every place to pray for God's blessing upon their efforts to subdue these fanatics. He carried out his plans in a masterly way, but in the moment of success received his death wound; the pa was

taken, and all surrendered themselves prisoners. Hoani was brought down to town, but the following morning expired. Perhaps no native has been more lamented or missed than this chief; his consistent life and uniform kindness endeared him to all; he was followed to the grave by the military and civil authorities of the place. The Union Jack was used as a pall, and Colonel Logan, the officer in command, briefly paid an appropriate tribute to his memory, spreading the flag presented to the loyal natives over the coffin, it was borne to its last resting-place by some of the settlers, who took it from its native bearers to show this token of their respect, and the Militia fired three volleys over his grave. Wanganui was thus a second time saved through the instrumentality of its natives, who have thus placed the entire district under a lasting obligation to them.

It will not be necessary to follow General Cameron in his campaign further than to state, that he gradually but slowly advanced along the coast, establishing camps as he proceeded at Nukumaru, Waitotara, Patea, Manawapou, and Waingongoro. This was the limit of his progress into the enemy's country. Weraroa and the inland pas he declined attacking without an additional reinforcement of two thousand men. One engagement may be alluded to as shewing the determination of the hostile natives. At Kakaramea, on the Patea, a party of not more than one hundred natives, including several women, actually opposed the advance of General Cameron at the head of eight hundred men, and that, too, in the open plain! Thirty-five of the poor creatures fell, and amongst them two women, before they gave way.

A party of the fanatical Hauhaus went across the country from Taranaki to Taupo, where they plundered the Rev. Mr. Grace's house, and afterwards went on to the east coast. The Missionary of that place was then absent in Auckland.



NIGHT ENCAMPMENT.

CHAPTER VIII.

KING MOVEMENT—(*continued.*)

ON the 2nd of March an event occurred which has given a more brutal character to the war than any which preceded it. The Opotiki natives had declined taking any part in the war, all were peaceable there, and Mr. and Mrs. Volkner felt themselves quite secure, until the arrival of Father Garavel with letters from the hostile natives at Waikato; he had been permitted to pass through the British Camp at Tauranga in virtue of his sacred office, but immediately he reached Opotiki the state of the natives appeared to be changed; bitter feelings of hostility began to appear. Struck with astonishment at the sudden alteration, Mr. Volkner sought

out the cause, and then discovered it was occasioned by the letters which the priest had brought; he went to him and enquired if it were true that he was the bearer of them from Waikato; he acknowledged that he was: he pushed his enquiry further, and was he acquainted with their contents? after some hesitation he assented. Mr. Volkner then candidly told him that he should feel it his duty to inform the Government of the affair. He left Opotiki with Mrs. Volkner by the first opportunity, and made the ministers acquainted with the circumstance. Bishop Pompalier was sent for and requested to summon Garavel; this he declined doing; but afterwards, the request being repeated, consented, who on his arrival was unable to give any satisfactory explanation. His co-religionists in Auckland made a collection to defray his passage to Sydney, to which port he was shipped without delay.

The Rev. C. Volkner, against the advice of his friends, returned to Opotiki with the Rev. T. Grace. A few days after the arrival of Kereopa and his party of Hauhaus from Taupo, a mock auction of his property had been held there; and immediately the vessel arrived, those two gentlemen, with the passengers and crew, were treated as prisoners and shut up together in a large house, but the Captain and his brother, being Jews, were allowed to go about as they pleased, the Hauhaus also claiming to be of the same race, Kereopa being called the chief *Tiu* Jew. The following morning a party of armed men came for Mr. Volkner; he was taken to a large willow tree near his church, to one of the branches of which a block and tackle, procured from the vessel which brought him, was attached; he was then told to prepare for death, and asking for a short space to say his prayers, kneeled down; he prayed also for his murderers, then, rising up and shaking hands with them, said he was ready. The natives bid him take off his coat and waistcoat, the rope was placed round his neck, and he was instantly hawled up, and almost as soon let down again, and before vitality had ceased his head was cut off and other atrocities reported to have been committed, but it is doubtful

whether that of the bystanders dipping the tip of the finger in the martyr's blood, and marking their foreheads with it, was not the extent of what was done. Mr. Grace was afterwards permitted to bury his mutilated corpse, which he did in the chancel of his own church, where it remains a lasting testimony to his faithfulness, which was thus sealed with his blood. His head was stuck on the pulpit in the Roman Catholic Church, apparently as an *utu* for his having caused the removal of Father Garavel.

A ransom was offered by Mr. Grace for his life, which was refused, but afterwards they agreed to release him if the chief Hori Tupaea, then a prisoner at Tauranga, were given up in his place.

After the murder a trial of Mr. Volkner was held, apparently to justify the deed, but it appears evident that it was a preconcerted act, prior to the arrival of the Hauhaus, as one of his old flock sent him a letter warning him not to return, which, unfortunately, he did not receive. His death had already been determined upon, and this was generally known amongst the natives. At that time they had established regular posts through the interior. The Governor was at Wanganui, when an express arrived on the evening of the 13th of March, conveying the sad intelligence. On the 15th, Pehi Turoa, the chief of the hostile natives up the river, came down at the invitation of the Governor, and when he spoke to him of the horrid crime committed by the Hauhaus, it was found that he had known of it some days, and said we need be under no apprehension for the life of Mr. Grace; that Mr. Volkner had been put to death as a payment for Father Garavel, who, as he did not return to Opotiki, was supposed to have been hung for his treason by the Governor at Auckland; he further said, that an express charge had been given the Hauhaus when coming to Wanganui, to be sure and respect the priests, for they worked with them. Pehi's declaration with respect to Mr. Grace happily turned out true, although there is no doubt had not H.M.'s. Ship "Eclipse" arrived and the Captain and Bishop Selwyn, who also was on board, managed to persuade Levi to assist in effecting his escape,

he would have been carried to Waiapu and Poverty Bay, where the Hauhaus afterwards went with the avowed design of murdering the good Bishop of that diocese. Elated with having shed the blood of a Missionary, they now thirsted for that of the patriarch of the Church, taking with them the head of Mr. Hewitt as well as that of Mr. Volkner. At first they were resisted by the best disposed natives, but the novelty of their proceedings, and assumption of superior power, took effect on the minds of the weaker, and gradually gave them the ascendancy.

The good old Bishop and his family had to flee, and take his pupils with him, to the Bay of Islands; his house was plundered, and the labor of years destroyed. His son-in-law, Rev. Samuel Williams, remained with the faithful few; strengthening them by his presence and advice, they were enabled to maintain their position until aid arrived, when the enemy was overcome and driven out of the place.

On the news of the Wakatane murder reaching Tamihana Tarapipi, he was so shocked at the excesses which had been committed, that he wrote to Colonel Greer, the commanding officer of Waikato, and made his submission to him, the terms of which were, "We consent that the laws of the Queen be laws for the King, to be a protection for us all for ever and ever. This is the sign of making peace, my coming into the presence of my fighting friend, General Carey."

In June the native portion of the contingent garrisoning Pipiriki was withdrawn, to act against Weraroa. The step was an imprudent one, as it was only by the native portion of the force that the communication with the town had been kept open, and it left that post, which is seventy miles up the river, quite isolated.

The European and native militia sat down before Weraroa, and its defenders talked of surrendering, when Colonel Logan ordered the colonial force to desist. This contention between the colonial and imperial military authorities has given the natives a very poor opinion of us: they are surprised at our dissensions. Some of the loyal chiefs went at once to Wellington, and complained to the Governor. A few days later

Sir G. Grey himself came to Wanganui, and went to the Weraroa pa, being informed that, if he did so, they would at once submit to him, and a portion of the garrison did come out, but the majority, under their Tiu, or prophet, refused, saying, The Spirit did not move them to surrender then, and presenting their arms at him, he was ordered to retire at once; and very fortunate it was that he escaped with his life. The Governor, however, did not approach the gate of the pa without gaining some knowledge by doing so; whilst standing there he perceived at the back of the pa a ridge, and also that the fortifications stood on the termination of it, with lofty and precipitous sides. When he retired to rest that night, and thought over the events of the day, it suddenly struck him this ridge was the road to the pa, and the outlet for them to escape by in case of surprise—a general precaution in native warfare. He thought if that could be gained the place would surrender at once; and immediately calling up his orderly, sent for the chiefs to come to his tent; he told them his ideas, they approved of them. This was at two a.m.; and though pouring with rain, a party of the European and native militia left,* and made a detour, forcing their way with great exertion through the lofty fern, and climbing the precipitous cliff, they gained the summit, and then found that the Governor's ideas were correct, there being a well-beaten path to the pa; and very shortly after reaching it, they intercepted a large party of the Upper Wanganui natives, who were coming to join the enemy. Fifty out of fifty-three were made prisoners. The force then proceeded down the slope of the ridge to the pa, the natives no sooner saw that their retreat was cut off,

* Though so rainy, the European Militia expressed their readiness to go. Accordingly they started, but sent back a messenger to ask for their allowance of rum. The Governor had a small number of kegs filled, and ordered the natives to carry them. They flatly refused; and though the Governor urged, they would not, saying, they were too heavy; but they were reminded that they had offered to carry a four-pounder, and the weight of the keg was trifling. The chief, Mete Kingi, said, "The fact was, they did not want the Europeans to have any spirits, that they had need of all their senses in attacking the pa, and if they drank they would lose them." The Governor could say no more, and the Europeans went without their grog.

than they hastily fled, and let themselves down the steep cliff and escaped, so that when the pa was entered there were only a few old people found in it. Thus the Governor was so fortunate as to take that stronghold, for which General Cameron had demanded two thousand additional men. The entire force of the militia—European and native—did not exceed four hundred, although a body of military were encamped close by, that their presence might give the greater effect, the General having left orders that they should not engage in active warfare. The prisoners were sent to a hulk at Wellington, from which (imitating those at the Kawau) they not long after made their escape.

July 19th 1865, the hostile natives up the river availed themselves of the absence of the native militia to attack the colonial force stationed at Pipiriki. They completely surrounded the place so as entirely to cut off all communication with the town. A few bottles were picked up, which floated down the river, containing letters; some of them in Latin, and therefore of necessity very brief, as "*mitte res belli*"—send ammunition. When the Weraroa pa was taken, aid was given, though with some delay; two steamers and a canoe force of both races, with supplies, were sent up the river; it was then found that the gallant little band had sustained a severe attack from the enemy, and had not only held their own, but driven out their foes from several pas erected around to cut off all chance of escape to town, and make sure of their destruction. Our men were under the command of Major Brassey. When the reinforcements arrived they were received with a loud and hearty welcome, and the enemy beat a quick retreat. They were followed up to Ohine motu, where Pehi's house and premises were burnt. Thus terminated the hostile demonstrations of the Upper Wanganui natives.

The hostility of the natives on the east coast evidently increased, and a stronger proof could not have been given than the murder of Mr. Fulloon and two others at Wakatane. He was a Government interpreter, a half-caste, his mother was the daughter of one of the head chiefs of that

part, and the young man had been previously viewed as the future chief. One of his own relatives was said to have been implicated in the murder, who, with several others, boarded the vessel he arrived in, and whilst taking breakfast, to which they also were invited, the horrid murder was perpetrated, thus evincing how deep was the hostility to the Government and all connected with it, which could destroy the natural ties of relationship. A similar instance also occurred on the west coast, first in the murder of Kereti,* a native in the employ of Government, who was sent to deliver the peace proclamation to the Waitotara natives, and afterwards of Mr. Charles Broughton, who volunteered to do the same; such was his confidence in his own influence that he went alone amongst them, against the advice of the native who accompanied him, and declined himself to go beyond the reach of protection. It therefore became evident war would rage on the east as well as the west coast, and the declared intention of the Hauhaus to murder Bishop Williams, rendered it necessary to send some aid for the settlers of that district; a colonial force was therefore despatched under Major Frazer, who superseded his senior and more experienced officer, Major Vontempsky; that officer justly felt the wrong done to him, and therefore declined going in a subordinate position to one who had served under him. This step of the Colonial War Office was exceedingly ill judged, especially at the time it occurred, the military abilities of the latter being well known to that department.† The friendly natives, under their chief, Mokena, forming part of the force, proceeded to Waiapu, which, with one European portion under Major Frazer, arrived there October 2nd, and the following

* The Government offered £1000 for the apprehension of the murderers of Kereti, but in vain.

† An instance of the sad want of patriotism may be here mentioned. It was proposed in the General Assembly to found two native provinces in the interior, where the population is entirely native. This would have been not only an act of justice, but good policy, and the best means of allaying the suspicions of the native mind as to the ulterior intentions of Government. Native superintendents would have had European officers to direct and guide them. The measure seemed to meet with favor, and there was a fair prospect of its passing,

morning attacked Pukemaire, a strong pa about ten miles from Waiapu, but for want of sufficient ammunition having been taken, the attempt was futile. A few days later another attack was made upon it, when it was found to have been evacuated and its garrison fled to the Kawakawa, some thirty miles from Poverty Bay. They were followed there, the place taken, a large number of prisoners captured and sent to the Chatham Isles. These islands have been converted into a penal settlement, contrary to the wishes of their inhabitants, who being chiefly native, although loyal, were not thought necessary to be consulted. When the subject of convicts being sent to the Australian Colonies was mooted some few years ago, loud was the outcry against the measure, but here, where it only applies to the Maori, it is quietly done without a word being said on the subject.

At the end of the month the forces assembled together at Turanganui, and in the following month the strong pa, Wairenga ahika, near the Bishop's residence, was taken, after about a week's constant fighting. A hundred Hauhaus were left dead on the field and many prisoners taken; a larger number of the chiefs might have been secured had not the commanding officer, instead of taking measures to cut off their retreat, employed himself in securing the miserable loot of those wretched Hauhaus, taking the green stone ornaments from their ears when they were brought as prisoners before him, an act which caused much disgust among his men. It was a lamentable sight to see what havoc had been made in the bishop's residence, his books scattered everywhere and trampled under foot, the furniture

when the Auckland members, fearing if those provinces were formed it would take away a portion of the island nominally included in their province, proposed to those of Wellington that if they would join in their opposition to the measure, they in return would support them in getting the Manawatu block exempted from the provisions of the New Native Lands Act, so that the province of Wellington would have the benefit of selling it. They also proposed to the Otago members that they should join, and as their reward they should be supported in gaining some native reserves in the city of Dunedin, which they had long been trying in vain to obtain. The bargain was made, the native provinces went to the wall, the others got their several rewards and this is what is called *log rolling*.

broken or carried off to the pa, and different kinds of machinery smashed to pieces. The natives were found to have been supplied with extremely fine powder; in general it was very coarse, and supposed to have been made by themselves.*

The force was kept here until July, being employed in hunting up and down for enemies;—when their services were no longer required, instead of being conveyed back to Wellington, from whence they were taken, they were disbanded at Poverty Bay, where they had to remain some time before a vessel could be met with, and until then had to live at a public house; thus when they returned to Wellington they were penniless. This was a case of injustice and want of feeling calculated to disgust the men; and what made it still worse was, that the period for which they had been engaged had not expired by several months when they were disbanded.†

Another similar Anglo-Maori force was sent from Wanganui to Opotiki, to act in conjunction with others to punish the murderers of Mr. Volkner. The steamers *Lady Bird*, *Ahuriri*, and *Storm Bird*, reached Hicks' Bay on the 8th September 1865, the appointed place of rendezvous, where they found H.M.S.S. *Brisk* had been awaiting the arrival of the East Coast Expedition some days. Major Brassey, the successful defender of Pipiriki, was in command of the colonial forces; Major Macdonnell with the Wanganui native force, which he commanded, Major Vontempsky, who expected to meet his men there, being disappointed, was yet resolved to be one of the expedition, and so arranged with Major Brassey to go as a volunteer.

Their plans having been made with Captain Hope of the *Brisk*, who commanded the naval department, they left that night, and the following morning the fleet was at anchor

* There were two native powder manufacturers, one in Waikato, another in the Nga-ti-rua-nui district; in both the manufacturer was killed by his works being blown up. For caps they bought lucifer matches, which they used for that purpose, and marbles were eagerly purchased for balls.

† Through the intercession of the Superintendent of Napier, a month's wages was allowed, but only those who reached Wellington obtained it.

off Opotiki river. The house and church of Mr. Volkner were very distinctly seen, with a flag flying in front of the whare runanga. The bar had been pronounced passable by Levy, the Opotiki pilot. Major Brassey's little band of Pipiriki men, two hundred and fifty, with the natives of Wanganui, their officers, and Major Vontempsky as a simple volunteer, steamed in for the bar under the guidance of Levy, who, though well acquainted with it, managed to steer the vessel right upon it,* where it stuck, and thus placed the whole expedition in a very precarious position. The boats of the Brisk, however, were promptly sent to the rescue, the great object being to get a footing on the shore before the natives had time to assemble in force; by these means fifty men under Captain Newland, Majors Stapp and Vontempsky, were landed, and managed to get possession of a commanding hill. Suddenly a storm arose, the boats were recalled, and the vessels had to put to sea. The position of the little band became very critical; they had, however, ammunition and some biscuit, and, above all, stout hearts, also a volunteer crew from the Brisk under Midshipman Stoa, who brought some barrels of salt beef, later in the afternoon, just as the fleet was standing out to sea.

Fortunately no attack was made during the night, and in the morning the Storm Bird got over the bar into the river. It was determined, therefore, at once to embark, steam up to the pa, and commence the attack. This was done, but such was the force of the flood which came down during the night, that with all her sails set and steam up the vessel could not stem the current, but drifted down to her former place, on the bar, and then with a heavy lurch nearly turned over; the Hauhaus seeing this, doubtless attributed the mishap to the power of their spells, they rushed down, occupied the post vacated, fired at the vessel and wounded several; precarious as their situation was, nothing could be done until the tide flowed. After much difficulty and danger, however, a landing was effected during

* Captain Hope arrested him for treason, believing he did it designedly.

the night, and with the earliest dawn the Hauhaus attacked them.

Whilst this was going on an instance occurred of the strange infatuation of those fanatics; a tall Maori, wrapped up in his blanket, made his appearance on the other side of the river, and calmly walked along the beach until nearly opposite the steamer; he had no flag or anything with him indicative of intention to parley, still, however, the men thought that he must be a friendly native and refrained from firing, but as he made no sign, at last a shot was fired; immediately the Maori commenced the *pai marire* motions with his hands to ward off the bullets, unsuccessfully however, for thirteen were found in his body when it was brought over. Levy recognized the man as one of the leading Hauhaus when Mr. Volkner was murdered. Immediately the man fell all signs of attack ceased;—it was evident that he was one of their prophets, and that they expected he would by his power have drawn them into his hands.

The following day Major Macdonnell landed with some sixty or seventy of the native contingent, also Major Brassey with the other officers, to point out the position the native allies were to take. They had, however, commenced active warfare, and could not be restrained; they chased the Hauhaus from hill to hill, never allowing them time to settle anywhere, and when the enemy retreated into one of their *pas* the Wanganui natives entered with them and took the place; this spirited conduct gave Opotiki to us much sooner than was expected. One of our natives saw a Hauhaus enter a house and bid him come forth; the other commanded him to go lie down and die, making *pai marire* signs at him, on which he immediately raised his gun and shot him.

Thus, when the entire force was landed, it found Opotiki already in our hands, a series of encounters followed, which terminated in the complete conquest of that district, and the capture of many supposed to have been implicated in the murders of Mr. Volkner, Fulloon, and others. The Colonial Government constituted a military court to try

them, and sixteen were brought in guilty, who were afterwards sent to Auckland, retried there, and five of them were hung.

At the termination of the war there the Wanganui force was sent home ; on reaching it they were received with great rejoicing. The natives, however, were found too servicable to be left long unemployed. In the end of December General Chute arrived at Wanganui, to put down the Ngati-rua-nui. In January the campaign was commenced, and on the 16th Colonel Hazard fell at Okariko, being the first to enter the pa.* The General gladly accepted the co-operation of the native force ; by their instrumentality his men were now initiated into bush fighting, and thus he was enabled to make rapid strides along the coast ; he soon reached Waingongoro, and fought with the Ketemarae natives. No prisoners were taken, or rather spared. One was brought who was pronounced to have been implicated in some murder ; he was ordered to be taken away, without further trial, and shot. From Ketemarae the General decided upon going direct through the bush to New Plymouth, which his predecessor would never have attempted, and General Chute would not have ventured to do without the support of the native force, who acted as pioneers ; as it was the step was hazardous. It took the force nine days to do what ordinary pedestrians accomplish in three. Their provisions began to fail ; a little before they got out of the forest, the order was given for a horse to be killed, which was accordingly done, to meet their necessities. The natives went on before them, and returned with supplies. On reaching New Plymouth a triumphal arch was erected, and a public dinner given the General and his men, it was a regular ovation ; he returned by the coast to Wanganui, and then left. With the exception of frequent skirmishes between the Anglo-Maori contingent and the enemy, the war has so languished, that it may be said to have almost died out, although the road from Wanganui to New Plymouth remained still closed.

* This brave officer in the Crimean War was one of the first who entered the Redan.

October 6, 1866. In the beginning of October, the force under Major Macdonnell took Whenuku. They reached it in the first dawn of morning, and completely surprised its inhabitants; fire was set to their houses, which were covered with a great weight of soil, command was given to come out and surrender, some were shot in attempting to do so, and a few were saved; but most perished in their burning homes. The prisoners afterwards stated that there were fully twenty persons in one of the houses, who were all suffocated when the heavy roof fell in. What a horrid, unnatural thing is war! On one occasion the Captain was wounded, and a native shot the man who wounded him, and cutting off his ears presented them to him, who had them nailed to the side of his house as a memento, but, with better feeling, another native went in the night, took them down, and buried them.

On 9th October, the Governor came to Wanganui, and taking the writer and his son with him, paid a visit to the Nga-ti-rua-nui, many of whom then surrendered to him; this may be considered nearly his last act connected with the war. In December, he passed over the country from Maketu, Rotorua and Taupo, attended by a large native force, everywhere being received with the greatest respect. He crossed the central plains to Ranana, and thence reached the town by the Wanganui River: the first time a Governor of New Zealand had been able to cross the country from coast to coast. May it be hailed as a sign of returning peace,—and the horrors, miseries, and crimes of this war now cease, never to be resuscitated.

Such is a brief account of one of Britain's little wars, which began, literally, for nothing that an ordinary law court could not have decided, Whether one party had a right to sell what the other wanted to buy, or not. The blood and treasure thus expended is most melancholy to think of. Britain, in total ignorance of the cause of the war, nobly advanced to the relief of her infant colony; and whether right or wrong in bestowing her aid, is still entitled

to the gratitude of the colonists, for the expense incurred in their behalf;—but whilst it has paid dear for what it has done, New Zealand, also, has shared the burden, which even the confiscation of millions of acres will not remove. A large and lasting debt has been incurred, which has entailed on each settler an amount of taxation of more than £6 per head, double that even in heavily-taxed Britain.

The stamp duty has been introduced in its fullest extent. The postage is now thrice that of England; and even extends to newspapers. Nor is it improbable that, heavy as the present taxation is, it will have to be still further increased by the imposition of an income tax.

Wellington is reported to have said that John Bull likes a good butcher's bill. He has certainly got one for this little war. How many of its noble sons lie buried on the battle fields of New Zealand, brave officers and men; and, on the other side, a brave race has been nearly destroyed, and a large portion of the remainder demoralized.

Still the question may be put, Could war have been prevented? whatever were our faults and mistakes, the natives also had theirs. They were ripe for the war, and were becoming gradually more and more alienated when the evil began; it is not probable it would long have been deferred, but it should not have commenced with us. It may be asked with whom rests the blame for all the evils which have arisen. New Zealand has had four Governors, and it may be equally said of them all that they were good men and true, they did their best for the welfare of the colony, and though in many things they failed and erred, it must not be attributed to want of desire to do what was right. The same may be said of their ministers in general. Most proverbs must be regarded as true, being the fruit of experience; the following, however, has its exceptions. "In the multitude there is wisdom" A single mind left unfettered, to act according to its own judgment, has often been far more successful than when others have been united to it, especially in the beginning of a new system, where each has to learn to work in unison with the other, and

this has been the case in New Zealand. A stronger instance cannot be adduced than Sir George Grey. When he was first the Governor of New Zealand, then a Crown colony, his plans succeeded; he retired with credit:—when he returned as merely the head of the colony, now possessing a constitution, the parts of which had little cohesion, each clashed with the other, and no one step taken gave satisfaction or met with success. It certainly does appear a pity the self-governing power had not been withheld a few years longer; it might have delayed the development of the oratorical powers of our statesmen, but it would have consolidated the power and prosperity of the colony, without the addition of a debt which now hangs like a mill-stone round its youthful neck.

Even this brief account of the war cannot be written with impartiality without giving offence to some, if not to all, for none have been uniformly right; good and estimable men were ranged in antagonistic positions to each other, and rather erred in judgment than desire. In war few can act as calmly as in peace, and those at a distance can see errors, which would have escaped their notice had they been on the spot. The object has therefore been to record actions, rather than examine too narrowly the motives leading to them, and leave the reader to draw his own conclusions.

The despatch written by Lord Carnarvon, in December, 1866, withdrawing the office of commander-in-chief from the Governor, virtually deprived Sir George Grey, of all control over the Imperial troops in the colony. This has had the effect of making the Governor feel his own weakness, General Chute being in fact independent of him in all military matters, he was degraded in the sight of those he was sent to govern. The good policy of such a despatch is more than doubtful: to weaken the hands of the representative of the Imperial Government, by withdrawing a power legitimately belonging to him as Governor, is in reality to weaken that Government itself: and this taken in connection with the declaration of with-

drawing the Imperial forces, and only leaving such as the Colonial Government would engage to support, is not calculated to strengthen the bonds of affection between the parent state and its offspring. In fact, it is too much to expect an infant colony to do, which had already overtaxed itself to maintain this war, and incurred a debt of £7,000,000. Nor is this great amount of taxation the only evil to be feared; the raising up of separate interests between the colonies and their parent is the greatest; the weakening the bond of love and affection, and the feeling of oneness between them, is most to be dreaded. It seems to the settler that the views of Goldwin Smith, with regard to the colonies, are endorsed and being acted upon by the Home Government; and that the colonies are really viewed as a burthen by the parent state, instead of being regarded as its glory, as well as the main spring of its prosperity; for the separation of the colonies from Britain, would be like cutting off the limbs of a body, without which all action, energy, if not vitality, would cease. The colonies of Great Britain are the feeders of its commerce, as well as the receivers of its surplus population; they are the safety valves of the state.

Nor can Britain withdraw its protection without other powers stepping forward to offer theirs. How unwise then is the striving to exact such hard terms, and in so harsh a manner, from one of the youngest and most hopeful of its colonies. Let a more liberal policy be adopted, and it will be amply repaid by increased attachment. Britain has deserved well of New Zealand, the promptness with which it furnished aid in this sad war, calls for its gratitude; let nothing be done to destroy it.



FOREST SCENERY.

CHAPTER IX.

THE PRESENT COLONIAL GOVERNMENT.

THE present cumbrous form of Government, as established by the New Zealand constitution, evidently cannot last long. Not only is there a General Government, but the country being divided into nine provinces, has so many Provincial Governments as well; nor are these found to be sufficient to attend to the wants of outlying districts. By such a complicated form, which of necessity cannot be worked without a proportionally strong staff of officers, that revenue which should be husbanded for the improvement of the country at large, in forming roads, bridges, &c., is entirely swallowed up in maintaining this expensive machinery, for a population even now beneath that of many second-rate

cities of Great Britain. Now that the expences of the war have so greatly raised the taxation, it becomes a serious enquiry, how long is this to last. Has not the time arrived when a General Government can be made to supply the place of all these Provincial ones, and thus save the expense they put the country to, when municipal institutions would answer better, and meet all the wants for Local Government, besides contributing to the unity and stability of the whole? for it cannot be concealed that these Provincial Governments give rise to Provincial feelings, and tend to make the General Government less thought of. A sight of the long list of the various officers, their salaries, and other Provincial expenses, will make the importance of this subject more clearly seen. Nor must the unbecoming jealousies between these provinces pass unnoticed, when the larger ones view any alterations determined upon by the general assembly which do not meet their approbation, as a sufficient reason for separating entirely from the rest of the colony. This has been lately exemplified when the seat of Government was removed to Wellington, as being most central. Auckland immediately sought to be formed into a separate colony, and almost persuaded our cooler and more cautious brethren of Otago to imitate her; this, if done, would invite Canterbury to do the same, and the south of the North Island also; thus virtually resolving the entire colony into four large provinces, which would be merely changing the present form by the absorbing the nine existing ones into those four, over which it would still be necessary to have a General Government, as at present.

Another consideration which especially applies to the present time, is the future status of the native race. Is it to be acknowledged at all, or is it to be entirely disregarded as it has hitherto been? For "it has been admitted by the Colonial Department that the New Zealand constitution was framed in forgetfulness of the large native tribes within the dominions to which it was intended to apply."* Are the

* Swainson's New Zealand—The War, p. 10.

natives to be viewed not only as being subject to our laws, but as British subjects, so incorporated with ourselves as to be entitled to all those rights and privileges which we possess. If we come to this conclusion, the native head chiefs will sit in our Legislative Council, being entitled to it by their rank and influence, and the others will have the General Assembly and Provincial Councils (if such continue to exist) open to them as well as to ourselves. A step like this cannot be misunderstood. At present the feelings of the colony towards them are liable to be so, as the Council Chamber has hitherto been carefully closed to them ; but let this just and equitable step be taken, and then all will be open and clear. The Provincial Council of Auckland has just admitted one of the native chiefs to sit in it ; that is merely to be regarded as a sign of better and juster sentiments beginning to arise, for in reality one solitary individual could be of little benefit to his countrymen ; but if a sufficient number of the more intelligent chiefs were to be admitted, it is not to be doubted that they would give a much higher tone to those councils, all representing as they do the largest part of the landed interest of the island. They have a claim, which all who profess to be desirous of equity and fair dealing must readily allow, should be represented ; and whilst thus being equitable to the natives, they will restore that confidence to them in our fair dealing, which will be the best guarantee of permanent peace and unity of the two races.

The last papers from New Zealand state, that four native members are to be added to the General Assembly. Great credit is due to Mr. Maclean for this measure : it is a pity it did not also extend to the admission of an equal number of the head chiefs to the Legislative Council ; when this is done, those chiefs will feel there is no longer any benefit to be derived by their letting large blocks of land remain unoccupied merely to keep the European away, but that it will be far better to lease or sell what they cannot profitably use.

OUR SURPLUS POPULATION.

THE subject of food for the increasing population of Great Britain is daily becoming a most serious consideration, and one which must force itself on the public attention. At present, the supplies drawn from all parts of the world seem to be hardly sufficient. But whilst flour can be obtained from America as well as from the continent, a supply of meat is found, from disease or other causes, more difficult to be procured in sufficient quantity for the consumption; at this very moment, whilst the question is becoming more and more pressing, from whence the supply is to come, in the Australian colonies the superabundance of flocks and herds is such, that with the farmers and graziers of those fertile regions, the great concern is to know what is to be done with them? Some are boiling their sheep down, and selling the fat at one penny per pound, thus wasting the flesh for which millions here would be thankful. Others are subjecting it to a certain chemical process, to obtain an extract of meat, which, in a small compass, shall contain the properties and nourishment of the gross mass. Others again, are trying to prepare the carcase so as to enable them to send it fresh to England. But is it not evident that this is something like Gulliver's account of the Laputa Philosophers trying to extract sunbeams from cucumbers. As Mahomet could not get the mountain to go to him, he was obliged to go to it. If the flocks and herds cannot come to Britain, Britain must go to them.

It seems from the wonderful increase of our race in the old populated parts of the earth, that it is now necessary for them to move off to those fair regions which, though equally fitted and intended for man's abode, are now desolate and uninhabited. God appears to have wrought a miracle to compel them to depart. Gold in California was the first attraction, then in Australia, and lastly in New Zealand; and thus some millions of those who could muster means to transport themselves to such tempting fields went; but

there are still millions who have not means, and must be fed at home by those who have; thus continuing an incubus on the industry and resources of the remaining portion of society. To feed them, as they still go on increasing, is the difficulty, and if they are not fed, to prepare for the consequences; a hungry man will satisfy the cravings of nature.

The present time presents some most serious subjects for reflection. Fenianism, and its wide spread sympathy; the almost forcing an entrance into the Secretary of State's bureau itself, and converting it into a Fenian meeting-room, to pass resolutions in. What may next occur? Will the very boudoir of the Queen itself be secure from their intrusion? Is not this suggestive of many unpleasant subjects? Should it not lead our rulers to a timely consideration of some remedy without which the evil must daily increase. And first, to the consideration of the real cause;—is it not evident that it is to be traced up to our over-grown population; if so, what is the natural remedy? Has not a good and wise Providence provided one, and given it to our country? Why has God bestowed upon Britain the vast Australian continent, with its fair sunny fertile plains, all but destitute of inhabitants. The enquiry will be made, how is it to be done? May it not also be asked, Why has our Government so many of her ships of war lying idle and useless, laid up, as it is said, in ordinary. Why not employ them in transporting this starving population to those parts which only want hands to draw forth and develop their abundance. But if it be said those ships are not suitable, or would require so much to prepare them for the work, why not then employ the Great Eastern, which is now idle, a reproach to the age we live in, as though it were a step in advance of it. A few trips of that huge leviathan would soon make a perceptible diminution of our surplus population, carrying as it can do some 10,000 at a time. But where are the means for the transport of those who go, as well as for the feeding of those who remain? Are they not also provided, by using a portion of the poor rates for the final removal of the evil? Is not this quite feasible; is it not the simple solution of the difficulty?

Let us not then trouble ourselves about conveying the flocks and herds of Australia here, but rather try to carry our hungry mouths to them there.

When we see our surplus population compelled to abide in Unions, the healthful state of the mind is destroyed, they become mentally diseased, every good principle is impaired; they are incapable of doing anything for their own welfare, or for the land to which they nominally belong, but in which, really, they have no stake, and live in as prisoners. Crime then becomes natural to them; they see no sin in committing it, and from which they are only restrained by force. To substitute a new colony for the hateful Union, would be to impart new life, new energy, and new spirit to them and to the empire at large; it would be their regeneration, whilst, at the same time, it would be the removal of a heavy weight from those left behind. The recent explorers of Australia have brought to light fertile regions in land of the Gulf of Carpentaria, which would afford comfortable homes for millions, and enable us to raise many substances which we now derive from foreign powers, and at the same time insure the prosperity of the new colony.

CONVICTS.

THE true proof of civilization is turning all things to account, and allowing nothing to be lost. The Chiffonier presents an emblem of it; there is something for him to gain out of every refuse heap—rags, paper, iron, all are worth his collecting, and when sorted and classed, go to their several depositories, to be re-produced in a new form. Even the sweepings of our streets are valuable, and though in England given away, in Paris produce a considerable revenue to the Government. The waste in this respect of the London sewerage has been at last seen; the costly and extensive embankments of the Thames are undertaken, not only to purify the stream and ornament the metropolis, but with the

intention of utilizing the immense refuse of this emporium of the world.

It is also the duty of Government to seek to do the same with the refuse of the State. The law demands the offender's punishment, but does not sound policy require that that punishment should not be a loss or burthen to the State? In this respect China is before England; by making its convicts maintain themselves, and try to refund their debts by labor, in so doing both sides are benefitted. With us, on the contrary, the bad are worse than they were before, the idle become more superlatively idle. There is a system of equalization of crime going on in the prison, which renders the inmates all but incorrigible. This is sadly the case in penal settlements; still it might be avoided, and the present object is to point out how it may be done, so that the convict may have a chance given him of regaining caste, and being restored as a useful member of society.

Good Mr. Marsden used to say, that it was wonderful how God had raised up a church in New South Wales to His praise and glory out of the scum of the empire—from the very dregs of society. If there be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that went not astray, surely it will be a noble effort of a Government, and a proof of its being a truly paternal and patriotic one, if it can regain and recover any of its felons from their lost state, and restore them to that from which they have fallen.

The treatment of convicts should have a salutary end in view, which would render it evident it was intended for their good, and thus encourage them to be obedient to it. There should be no undue severity, or unmeaning kindness, by which the true object in view would be lost.

In New Zealand it was reported that a jailor took all his prisoners with him to see the races, and threatened that if any of them stayed out beyond the given time, they would be locked out. In another place, a prisoner thought himself very ill treated because he was not always allowed to go out and dine with his friends, which he had been occasionally

permitted to do ; but New Zealand is at the antipodes. It has had even a superintendent of one of its chief provinces, who, being considered worthy of a temporary sojourn in prison, actually proclaimed his own house one, and committed himself to it.

In New South Wales, even the iron gangs were so well fed and lightly worked, that it was a well-known fact, the soldiers who were employed in guarding them, thought their state preferable to their own, and envying the easy life of the felon, not unfrequently committed some crime to become one of them.

The assigned servants had little to remind them of their position, or to make it feel irksome to them ; thus the true object for which they were expelled from their native land was lost, the only convicts who were benefitted were those who acquired great wealth, and with it a certain status in society, which compelled them to act according to its requirements. Thus they were obliged, outwardly at least, to live as others did, and in their commercial concerns maintain a certain degree of rectitude, to hinder them again losing their newly-acquired caste, and keep the Government from confiscating their property, which was not unfrequently done.

The disposal of convicts is a subject of national interest and much perplexity in the present day. The future location of them in a large empire is one, therefore, of great importance, especially when it is viewed with so much disfavor by those colonies which have for so many years been made the receptacle of them.

The remembrance of the evils of a penal colony by those who knew them, and the anticipation of such by more recent settlers, from the exaggerated statements of the older residents, will account for much of the opposition now given to the re-introduction of the system in Australasia. And yet it may be shown, that with certain modifications and provisions this opposition might be withdrawn, and a conviction raised that such establishments could be rendered a positive benefit to such infant states as our colonies now are.

The danger of a large and constant influx of convicts swamping the morality of a small and widely-scattered population is evident, especially where the conditions of society can scarcely be said to have become established. Whilst the fear of such a result speaks well for the community from which it proceeds,—however evident it may be that the diseased member should be amputated to save the life of the body,—it is the policy of the parent state not to press a measure whilst it continues to be so unpopular, and likely to diminish the affection of her offspring.

When the subject is duly weighed, it is more than doubtful whether the Australian colonies will be found to offer the most suitable locality for a penal settlement; the primary object of which must naturally be, punishment and safe-keeping of convicts combined, as well as entire separation from that population which has cast them out.

The enjoyableness of an Australian climate is not calculated to insure the first, or the facility of escape the second. Even though an entirely new penal settlement were to be founded on the northern coasts of the Australian continent, or in New Guinea, it would be impossible, with all the cost and care which could be given, to avoid frequent escapes; and the successful attempts of the few would buoy up the hopes of the many, that their efforts likewise would one day or other be crowned with similar success.

This feeling largely pervaded the convict population of Australia in former days. Not a few tried to cross that unexplored continent, with the insane idea of reaching China on foot; but it is a sad fact, that numbers did effect their purpose, and reached New Zealand or some of the Polynesian Isles, where they became the leaders and abettors of crimes far exceeding even the heathen themselves in atrocity.

Several localities appear to have engaged the attention of Government, such as the Falkland Isles, Guiana, Hudson's Bay, or even some of the Scottish Isles. No reformatory at home can be made on a sufficiently extended scale to meet the necessity, without an enormous outlay and a corresponding degree of risk.

Fully to answer the requirements of the case, it will be necessary—

1. To have a place at a sufficient distance from home.
2. One of which the climate is not so good as to make it desirable ; or,
3. From which an escape can be easily effected.
4. Where the establishment can be made self-supporting, by rendering the labour of the convict available both for the Government and his own benefit.
5. Where good service to the Empire at large can likewise be gained.
6. Where the convict can have a reasonable chance of amendment given him, and his keepers of testing its genuineness.
7. Where sufficient inducement can be given of good conduct securing an amelioration of condition and final restoration to the rights of a free subject.

To meet all these requirements, Kerguelen's Land may be brought forward as one of the most suitable spots for a penal settlement. Its size is quite sufficient for the purpose, its position could not be better, being nearly equi-distant from America, Australia, and the Cape ; its latitude is lower than that of the most southerly part of Great Britain, and its climate, though bad, cannot be extreme, and is rather characterized by the absence of summer heat than the presence of extreme winter cold. It has excellent harbours, and what is of the utmost importance, it possesses abundance of good coal, which crops out in several places. This fact was established by Sir James Ross's expedition, and its position in the direct course to Australia would make it an admirable coaling station, and a place from whence other similar depots could be far more readily and cheaply supplied than they are now. In the working of coal, therefore, there would be abundant employment for the convicts, and according to their industry, the means of reward given, and the power of rendering it, in a great measure, self-supporting. Convicts who by their industry and good conduct had thus acquired a claim for further indulgence, might be con-

sidered eligible for employment in other and more desirable localities.

The great drawback to the prosperity of infant colonies is the want of a labouring class. In no part has this been felt more than in New Zealand; at this very time it is scarcely possible to get a day's labor for less than from six to eight shillings per day of eight hours; to remedy this evil the colony has incurred great expense in importing labor. Our Provincial Governments have thus brought out laborers by the thousand; the concern of their agents has been number rather than quality; and though many estimable characters have thus been imported, the majority have been drawn from the union workhouses, where those gentlemen have been welcomed as the means of getting rid of the most worthless and troublesome characters; the addition thus made to the colonial population has sensibly affected the general tone of society; this is especially seen at elections, many of the voters having scarcely been six months in the land before they became entitled to that privilege.

Thus whilst our Provincial authorities have loudly raised their voices against the introduction of the penal system, they have, in fact, introduced elements of a far more demoralizing tendency; for whilst it is possible to keep a convict population under restraint by strict discipline and stringent measures, here is a body of individuals introduced, some of whom only differ from the former in being unconvinced, who are let loose on society, not only without restraint, but with means furnished by the facility of acquiring property, of effecting the greater injury.

But still the want of labor remains: the expense and difficulty of obtaining it is so great, that many instances might be adduced where it has cost more in labour than the crops have produced, and the harvest could not be gathered in without military aid. It is, however, particularly in public works that this want has been experienced; roads, bridges, &c., are only made at a ruinous expense, and on this account such important works are of necessity limited. Thirty years ago, the traveller who visited New South

Wales was greatly struck by the excellence of the roads and public edifices, though coming direct from England; twenty years later he would be still more surprised by the deterioration which had taken place in this respect, although then only going from the infant colony of New Zealand. It was convict labor which accomplished the first state, and it was the want of a substitute for it which accounted for the retrograde condition.

The first and only improvement of our public ways for years in New Zealand was effected by what are called *Hard labour men*, viz., the inmates of the gaol, and little as they effected, for their name was quite a misnomer, still it was all the colony had to depend upon for local improvements, and very probably would have continued to be so up to this day, had not heavy taxes been imposed and great debts incurred, for it is a fact that nearly all our public roads were made with borrowed money, which now forms the nucleus of a national debt which no settler will ever live to see liquidated.

This subject, then, leads to another closely connected with the present enquiry, how can labor be obtained for public purposes in our colonies? It is evident that the present way of meeting it by constant loans cannot last; it is not a healthy way, it must be a ruinous one, and although it is urged that the rapid progress of the colony will enable it to repay them without difficulty, still principal and interest go on quietly increasing and must continue to do so, or nothing of a public nature for the improvement of the country can be done.

But what is wanted?—roads, bridges, court houses, rivers rendered navigable, harbours approachable by wharves, piers, lighthouses, &c., &c. To effect all these improvements labour must be obtained; five hundred men for each of the nine provinces would not be too much; were there colonial prisoners to that extent they would be used for this purpose, and no outcry raised about such convict labour being employed, any more than there is now about hard labour men. Supposing that each province could be supplied from the grand establishment at Kerguellen's Land, with a

certain amount of labour for public purposes, drawn from those who have gained a ticket for good conduct, with the further prospect of progressive advancement, and after a fixed period of time from improvement in Government service of receiving a free pardon. The grand establishment should be open to receive convicts from colonies as well; and those drafted from it be consigned solely to the charge of the General or Provincial Governments in such proportion as they may severally require. This assuredly would be a benefit to the convict and be conferring one on the colonies which would greatly aid their advancement, without endangering the moral tone of their inhabitants, and were such an establishment to be formed as is here advocated, it would not be long before a change of feeling on this subject would take place, and the advantages to be derived from it would be so apparent that it would soon meet with general favour, to say nothing of the benefit commerce would gain by such an establishment in its chief highway.

The shrewd and politic Napoleon has not overlooked the advantage of having vast coal depots in all his insular possessions; no French vessel is allowed to trade with any of them without bringing a fixed amount of coal to keep up the proper quantity in all his numerous depots, so that in case of emergency he may be prepared to visit our colonies either as a friend or foe.

This subject is, therefore, almost equally important to our colonies as it is to the Home Government itself, and invites the serious attention of both.

CONFEDERATION OF THE PROVINCES OF THE BRITISH EMPIRE.

An empire may be defined as an unity of parts; this is essential to its existence as well as prosperity. "A city must be at unity with itself;" there must be one grand feeling of mutual benefit pervading the whole, one uniform object

in view, and when that is really the case, the empire will stand, however widely separated its parts.

The home kingdom is, in fact, such a combination, each having its own representatives, forming the Parliament, from whence proceed laws, and the ministry by which they are carried out; but the transmarine provinces of the British Empire have hitherto been treated as though they had no connection with the centre, and, therefore, to be converted into permanent appendages of the same dominion a new system is required. Rome ruled its empire as long as the central power was seated in it, and possessed the degree of force requisite to controul the whole: but, as that decreased, it gradually contracted itself; as its weakness became felt, it abandoned its extreme provinces, and made them the unwilling arbitrators of their own destinies, and thus, though first gained by brute force against the will of their inhabitants, finally retired contrary to the wishes of those subjected to its sway.

Something of this kind is now taking place between Britain and her provinces, with this difference, Britain seems to support without receiving direct aid from her colonies; she indeed makes India, as a conquered empire, support itself, but not so the colonies. Rome made her provinces maintain her as well as themselves, and when they ceased to be able to do so, she thrust them off as positive encumbrances. It is evident that no empire in the world could go on increasing and upholding such a state long, however great its resources; some plan therefore must be devised, either for amicable separation or effective coalition by due representation of the parts; if the parent state expects to rule, it must be by a community of interests and proportional share in the ruling power. Canada, Australia, and even New Zealand, are daily becoming more and more important appendages of the crown. They are kingdoms unrepresented, and hitherto have been ruled by the dictum of a colonial office, which has been but imperfectly acquainted with their peculiarities and necessities: they naturally claim representation according to their several degrees of import-

ance. The Imperial Parliament should, like the Royal Exhibition, have a space within its walls, for all the provinces of the empire to be represented.

Immediately connected with this subject is another, which, however unwilling the colonies may be, will have to be considered, and that is, their fair contribution towards the maintenance of the empire. The army and navy are the chief agents employed in the colonies, and, therefore, that share which each will have to bear in its support, will, in a great measure, depend upon the degree of need which they will severally have of such aid. In times of danger, the want will be greater; but, at the same time, the power of the parts to bear such increased expense must also be borne in mind, and apportioned accordingly, the parent state making due allowance. The idea which has been broached of the colonies being useless, is as weak and foolish as it is pernicious. Every member of the body is needed, however remote it may be placed from the centre; the fingers, though severally feeble, yet in union effect all the great designs of the directing spirit, and it is by them the food is carried to the mouth. Are not the colonies the true feeders of the empire? and this fact is daily becoming more and more apparent; to cut them off is equivalent to closing our grand manufactories, our merchant navy, and our mercantile offices as well. Is it not self apparent, that as they increase, their imports will increase likewise; and since the gold fields have been opened their value in this respect has been most wonderfully developed. When the American struggle began, and the cotton supply failed, however great the distress thereby occasioned, what would it have been had not India and Britain's other dependencies stepped forward, and filled up the deficiency. That calamity points out a remedy against a recurrence of the evil, by opening up for ourselves a grand cotton field in Australia, which will obviate our being compelled to lean in future on a foreign arm.

Surely the colonies ought to be viewed as integral parts of the empire, bound to it by ties of consanguinity, laws, language, and customs: it is most important this feeling

should be maintained and perpetuated? If Britain continues to be the centre of all proceeding from her and speaking her language, what an amount of influence for good will it give her in uniting and confederating the whole civilized world, so as to put an end to those horrid wars, disgraceful to our humanity, in the nineteenth century; and what a means will it be of bringing all the ends of the world together, and uniting the scattered parts of the family of man in one. See what has been done by central power. Take the Bible and Missionary Societies; how much good has radiated from one point to the utmost end of the world. In a similar way, by unity of the great British Empire, how much may this be increased.

Does the wide ocean hinder all hopes of a lasting confederation? No; we may look forward even to a closer intercourse; the telegraph wire is a bond of union; distance and time are annihilated by the electric spark. The expenses the colonies entail on the parent state, it must be allowed, are more than fully met by the means which they disclose of meeting them, and the wonderful way they have increased her resources by doubling her commerce.

A certain military and naval force is thought needful to be kept at home for the exigencies of the parent state, to enable her to maintain her position and influence amongst the ruling powers of the world; it does not materially add to the expense of the parent state, though she should employ those forces (when not needed at home) to guard her colonies; they must be somewhere, and better actively engaged, than kept in injurious idleness at home. One of the papers of the day concludes an article on the subject with saying, "And never was there a more misleading fallacy than that which blinds our eyes to our real position, by self-glorification about 'the sun that never sets on England's flag,' and 'the rule of the Empress of India over 130,000,000 of Oriental subjects.' The life of England is to be found in the 30,000,000 of the inhabitants of these islands, only a few hundred miles in length and in breadth." This is a very narrow view of the subject; were the life only there, the body would be only proportioned to the size of

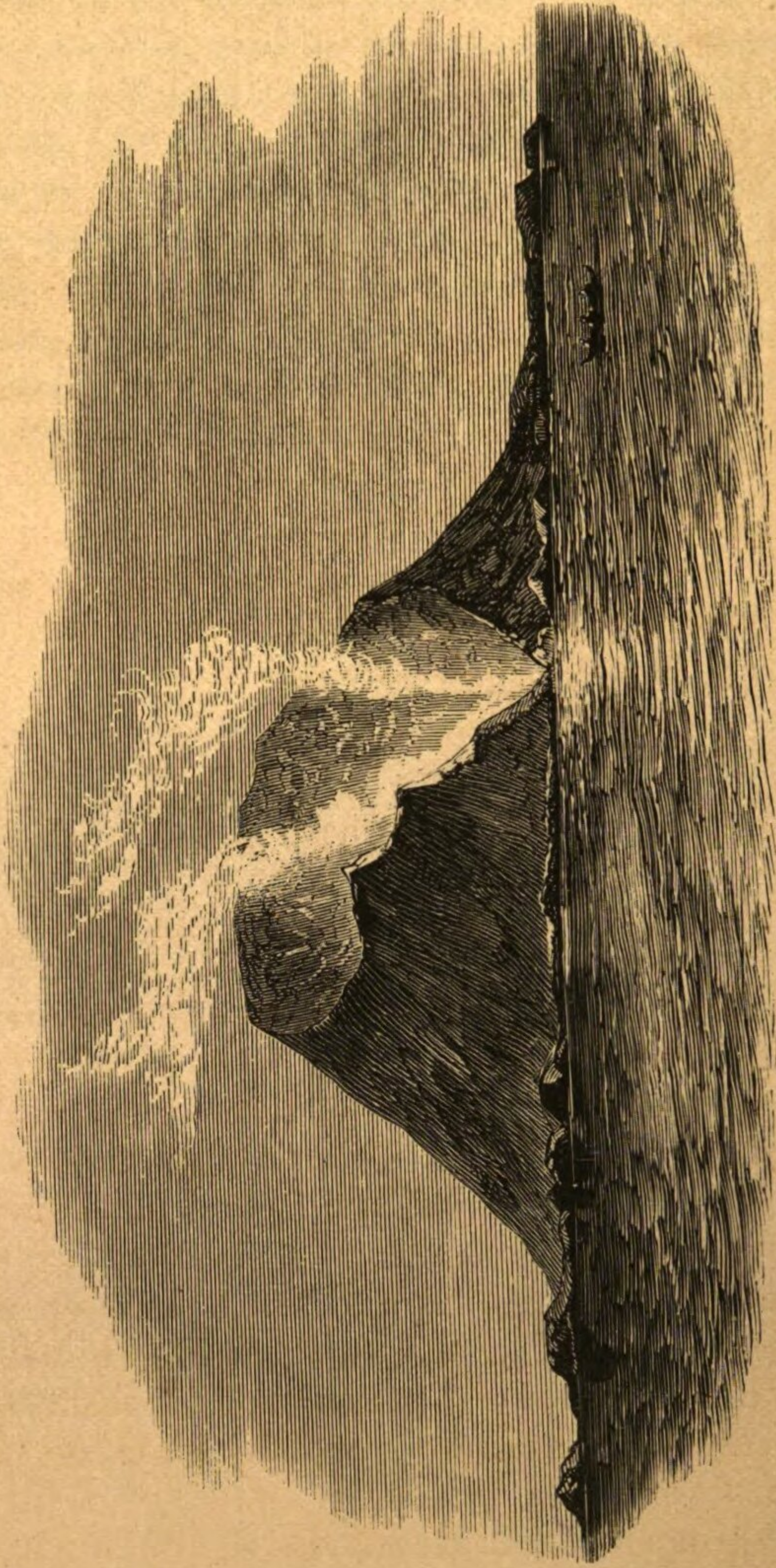
those isles ; the few hundred miles of their extent would not enable them to be more than a second-rate kingdom at the best. Britain could not sustain its present army and navy with only its own area ; it would not have its present resources. The sun does not set on its realm, its light is always shining on some portion of the empire, an emblem that it can always see its way plain. If Britain sends its laws, its religion, its Bible, to all parts, in watering others does it not water itself? Were it to narrow the sphere of its usefulness, it would narrow itself. Did Rome prosper when it gave up Britain? and will Britain prosper if it gives up its arms, Australia and America. Let the true way of maintaining the bond be duly weighed ; let the advantages of the connection be seen, and the nature of it defined, so that the value of each may be duly appreciated.

The late war in New Zealand has not been without its good, however dearly paid for ; it has broached a problem and aided in working it out. What is the true and proper relation between the colonies and the parent state? It has thus been the same with the Colenso case, with regard to the Church, and its real position and power when disconnected with the State.

Writers at home have taken one extreme view of the case, the colonists another ; the probable result will, if not checked by a conciliatory policy of Government, weaken the attachment and hasten their separation from the parent state. In the present day such separation can be effected at any time by mutual consent, without the barbarous appeal to brute force. But our rulers must bear in mind that the colonies are their own work. New Zealand would have been colonized independently, had it been allowed ; but they, jealous of such a measure, though not wanting to found another colony, stepped in and claimed it as their own.

The Fijii natives offered the sovereignty of their isles to Britain ; the gift was declined, but British colonists still remain there, and doubtless will found a colony totally independent of the Crown. And why not? Must these lands remain unoccupied, when there are numbers anxious to

settle there, and many already located in them, when such an appendage so near at hand would at once supply New Zealand with all the tropical products? It is self evident, that before long this must be the case, and the Melanesian Mission of New Zealand will be followed by a Melanesian colony as well. If, then, a separation must come, a gradual preparation for it might be made by placing the vice-regal powers over our great colonial dominions in the hands of our own princes. This would be a partial commencement of future disseverment, as that of the Brazils, and be also a means of advancing the dignity of those appendages of the Crown, and perpetuating their attachment to it.



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WHITE ISLAND, OR WAKARI.



A WATERFALL AT PAPA ROA, ON THE WANGANUI.

CHAPTER X.

THE GEOGRAPHY OF NEW ZEALAND.

THERE are three groups of islands upon the globe which are far more conspicuous than all the rest, by their peculiar position and general importance. The first of these, in every point of view, are the British Isles, situated at the western extremity of Europe, the chief seat of civilization and Christianity. The next are the Japanese, on the east of Asia and of China, where Heathen civilization is chiefly displayed. Those two groups may therefore be said to represent the maximum of Christian and Heathen advancement in everything which we generally mean by the term civilization.

The last group is that of New Zealand, differing from them in being far removed from the grand continents of the earth, and bearing the same relation to the innumerable islands of the pacific which the others do to their respective

continents. Thus New Zealand represents the greatest degree of barbarism into which isolated man has fallen, when deprived of those aids which the other two possess.

In one respect there is a strong point of resemblance between these three insular races, and that is in their indomitable perseverance, courage, and energy of character. The untaught savage of New Zealand as boldly defies his foe, and is equally fearless of death, as in former times the painted savage of Britain unflinchingly resisted the highly-disciplined legions of Rome. Of New Zealand it may be safely predicted, whatever portion of the Maori element may form its future population, it is destined to occupy no inconsiderable place in the history of mankind. Its position so admirably adapts it for trade that its commerce must soon closely link it with every part of the world. The value of its central position can scarcely be overrated.

The New Zealand group chiefly consists of the Northern, Middle, and Stewart's Islands; in addition to these are the Chatham to the west, and the Auckland and Macquarie Isles to the south.

The three grand isles have a length, from north to south, of 1100 miles, extending from $34\frac{1}{4}^{\circ}$ to $47\frac{1}{2}^{\circ}$ S. Lat., and lying between the $66\frac{1}{2}$ and $78\frac{1}{2}^{\circ}$ E. Lon. They enjoy a temperate climate, equally free from extreme heat or cold, having fern trees and palms flourishing in their entire length.

The two islands are, as the crow flies, of nearly the same length, but from the crooked form of the Northern Isle it is in reality the longest, each being about 530 miles. The greatest width of the Middle Isle is about 150, and the least, 90, whilst that of the Northern Isle, from the greatest width of 300, tapers to about 20, and in several places to not more than six miles.

Stewart's Island is of a triangular form, each side being about 30 miles long; it is separated from the Middle Island by Foveaux Straits, 15 miles wide; Cook's Straits, 18 miles wide, dividing the Middle Island from the Northern.

The Northern Island is estimated at 26,000,000 square miles, the Middle Island 38,000,000, and Stewart's Isle

1,000,000, making a total of 65 millions of square miles, which is somewhat less than the area of Great Britain and Ireland; but New Zealand, lying North and South, enjoys a greater variety of climate. At the south end it is equable but generally of a low temperature, even the heat of summer there is inconsiderable. In the Canterbury Province the summer heat is greater, and it is already observed that the cultivation of the land and planting of trees is making a perceptible difference for the better in its extensive plains, which were previously nearly destitute of timber.

The climate of Nelson is highly spoken of; its sheltered position hinders the heat from being dissipated by the high winds, as is the case in more exposed positions. On the contrary, it is complained that the heat there is frequently quite oppressive. The pomegranate and grape flourish; at Wanganui the orange grows in the open air, but is not very fruitful; at the Bay of Islands it bears freely, and at the North Cape the banana, guava, cotton, and yams, will flourish.

The coast line of the entire group is 3000 miles, and in that grand sea board there are many fine harbours, some of which are equal to any in the world. There is, however, one drawback to many of them, the want of any great extent of level land in the vicinity, the surrounding country being in general composed of lofty ridges of hills.

The north-eastern coasts are bordered by many isles, some of which are of considerable size, as the Great Barrier, the Little Barrier, the Poor Knight's, Mayor, and the Great Mercury Islands. In Cook's Straits, Kapiti, Mana, D'Urville, Stephen's and many others. In Foveaux Straits, Ruapuke and Solander Island. The native name for the North Island is, *Te Ika a mau*i—the fish of Maui, who is fabled to have pulled it up; they have another ancient name for it in their legends, *Aotearoa*, but it is now never used. That of the Middle Isle is, *Te Wai Pounamu*—the water of the green stone. The nephrite which the natives so prize is generally found in certain of its lakes and streams, hence its name. The old one for Stewart's Isle is *Rakiura*, its new one was derived from a sealer, who discovered it to be an island.

New Zealand's grand geological feature is the mountain range which runs the entire length of the Middle Isle, parallel to the west coast, this crosses the straits by Kapiti, a small island 1789 feet high; and thence by the Tararua, 4800 feet, and Ruahine ranges, it reaches the Ruapehu and Tongariro mountains, and thence by Rotorua to White Island. This is also the volcanic range of the Northern Isle. The number of mountains and their elevation is surprising. In the North Island the loftiest mountain is Ruapehu, or rather Para-tai-tonga, which is a little more than 10,000 feet. Tongariro, the true volcano, is about 7000 feet; Mount Egmont, or Taranaki, 8000; Ikurangi, 5535; Mount Hardy, Waiapu, 3700. The highest mountain in the peninsula north of Auckland is Maungataniwha, 2157 feet, and the Island terminates with Kapowairua, a basaltic peak, 960 feet. These are the chief mountains of the North Island, although there are several others which might be mentioned in the neighbourhood of Taupo, as Pianga, Kaka-ramea, and Tauwhara, on the banks of the Taupo Lake; Maungatautari, Pirongia, and Taupiri, in the Waikato district.

But it is in the Middle Island that the mountains attain their greatest elevation, Mount Cook's first peak being 13,200 feet, and its second 12,300 feet; the Kaikoura, 10,000 feet; the Lookers on, 8700; Mount Aspiring, 9135; Black Peak, 7328; Pisa, 6426; Mount Eyre, 6084, and of those ranging from 6100 to 2000, a large number. In fact, the Middle Island is either plains or mountains, but extensive as the former are, they bear but a small proportion to the mountainous regions of the island.

In Stewart's Island there are several mountains, the two loftiest being respectively 3200 and 2110 feet high. Many of the New Zealand mountains are of volcanic origin; at present there are only two active ones, Tongariro and Wakari, or White Island, but there are boiling springs and solfataras without number, the chief localities of these are in the region between Tongariro and Wakari; near Auckland, at Mahurangi, and Ohaeawae, near the Bay of Islands, there are thermal springs.

Next to the mountains may be mentioned the lakes, which are equally numerous, and some of considerable size and great beauty. In the North Island the chief of all is Taupo, called by way of distinction, *Te moana*, the sea; it is a large sheet of water thirty miles long, and in one part as many miles wide, with one small island, Motu Taiko, of extreme beauty in the centre; this fine lake has evidently been caused by the subsiding of the ground, as it contains great numbers of trees still standing up in its waters; this may easily be accounted for by the immense quantities of matter ejected from the neighbouring volcanoes in former days, the surrounding country for many miles being covered with a stratum of pumice, in places several hundred feet thick,* overlaying a charred forest. The waters of this lake are of very great depth, and as deep a blue as those of the ocean itself. This lake is probably not more than 1200 feet above the level of the sea, whilst the neighbouring one of Rotoaira, which is only separated from the former by Mount Kakaramea, is nearer double that elevation; standing on the dividing range, the eye at once perceives the great difference of level. The same is also proved by the cultivations of the natives on the banks of these lakes; whilst at Rotoaira, the potatoe, with a little wheat is all that can be raised, at Taupo, the maize kumara and melon grow to perfection, and the summer heat is felt to be far greater there than at the other place.

The next to be noticed are those of Rotorua, which, from their number, have given to that district the name of "The Lake Country," a grand cluster of more than sixteen, some of which are of considerable size. Rotorua, although perhaps not the largest, ranks as the first; it is of a circular form, with a diameter of from seven to nine miles; in the centre is the interesting mount forming the island of Mokoia, an extinct volcano. The next lake, in point of size, to Taupo, is Tarawera, and adjoining to it and connected

* It may be remarked as a general rule, that wherever there has been a volcano, there will also be found a lake near its base, of size proportioned to its activity, and the best measure of it.

with it is Roto Mahana, or warm lake, which is one of the most interesting and wonderful lakes perhaps in the whole world, being more than a mile in length, of a temperature of 90° , and in some places too hot to bear the hand in; a splendid place for the *Victoria Regia* to flourish in. On the banks of the Waikato are two lakes, which are almost contiguous to each other, Waikari and Wangape, both of considerable size; the latter is remarkable for having the Kanae, a sea fish, in its waters. As it is not found in the Waikato, it is supposed by the natives to arrive there from the sea by a subterranean passage. On the east of the island is Waikari, a fine lake containing a beautiful and peculiar kind of unio.

On the west coast is a complete line of lakes at the base of the Tararua range, running parallel to the coast, and reaching almost as far as Mount Egmont, apparently caused by a line of subsidence between the mountains and the sea; some of them are of singular beauty, as that of Horowhenua and several near it; none are of any great size, the largest being little more than three miles long. At the southern extremity is the large, though not very interesting, Wairarapa Lake; it is probably the remains of an inland sea which once flowed over those extensive plains, whose boulders still remain as a lasting memento of the fact.

There are numberless small lakes even to the land's end itself, to which it will not be necessary further to refer, except that Lake Mapere, near the Bay of Islands was examined by Captain Sir James Ross, who found the bottom covered with timber, corroborating the native tradition that it was a tract of land which suddenly subsided and engulfed their cultivations and villages.

Some of the lakes amongst the southern Alps of the Middle Island are of considerable size. The Wakatipu Lake is 60 or 70 miles long, and although only a few years ago all but unknown, it has now two flourishing towns on its banks, with several steamers plying between them; such is one of the changes effected by the discovery of gold. The width, however, of this lake, as well as of many others, is

not in proportion to its length; they generally occupy the steep hollows between mountain ranges. Te Anau and Wanaka are both fine lakes, also the Hawea, the Ohau, Te Kapo, Maui Pouri, Colridge, Rotoroa, Rotoiti Brunner, Heroite, and Sumner, are all found amongst the grand western range of the Southern Alps. On the east coast, to the north of the Akaroa range, is the Waihora, or Ellesmere, as it is now called; this is a large and interesting sheet of water which is rapidly becoming raised, and affords a proof, if one were wanting, that at a comparatively recent period the Canterbury plains were under water, and that perhaps within a century the sea may have flowed between the Sumner and Ellesmere. Even since the purchase of the Middle Island from the natives Lake Ellesmere has greatly decreased in size, and a singular claim on that account has been advanced by the natives to those parts from which the water has retired. They took possession of them; the Europeans told them they were trespassing; the natives replied that when they parted with the land they did not sell the water, and therefore this was clearly theirs still.

New Zealand has a large number of rivers, but few that are available for vessels of any burthen. In the North Island the chief are on the Western Coast. The Manawatu, though a bar river, is navigable for vessels of two or three hundred tons for a considerable distance; it has such a tortuous course that forty miles up the stream it is only about six miles in a straight course from the sea.

The Rangitikei is a very rapid river, but can only be entered by small craft.

The Wanganui has two and a half fathoms on its bar, and is considered by far the safest river in the North Island, and is now more frequented than all the others put together, and by the largest vessels as well. The Waitotara, which has acquired its name from the remains of an ancient grove of Totara trees, belonging to an older level, still standing up in it, and the Patea, are visited by small steamers and traders, so likewise the Waitara and Mokau. The Waikato is a noble stream, taking its rise with the Wanganui, one on either

side of Tongariro; it flows from the south side and passes through Lake Taupo by a deep channel, the upper part being called Horotiu until it is joined by the Waipa, it then becomes a fine broad river of considerable width, with many large islands in it, but the water shoals so at its mouth that it can only admit vessels of any burthen to the town, which is close to the heads, but steamers drawing three feet can go 80 miles up the river, and those drawing two-and-a-half feet can go up the river Waipa 70. The Wairoa, which flows into Kaipara harbour, is also a fine stream, and navigable for some distance by small vessels; this is the last of the rivers on the western side of the island. On the east coast, the Waiho, or Thames, as well as the Piako, flow into the Frith of the Thames. A short canal of about a mile would unite the Piako and Waikato by the Mangawaro, and thus enable vessels from Auckland to reach the Waikato towns direct. This is a consideration worthy of attention; and a canal of about 30 miles, from the Waipa to the Waiongaruhe, would open a way from the Waikato to the Wanganui. The Wakatane is entered by small craft as well as the Opotiki. There are many other smaller streams too numerous to notice.

In the Middle Island the Waimakariri is navigable some few miles. The Rakaia and Rangitata are large and rapid mountain torrents, extremely dangerous, but useless for navigation. The Molyneaux or Clutha, is the great river of the Middle Island, and the grand outlet of a large farming district; steamers and vessels drawing only a few feet can go up it for some distance. The Mataura forms the eastern boundary of the province of Southland. The Oreti, or New River, has Invercargill, the capital town of Southland, at its mouth. Jacob's River has the town of Riverton on its banks, which is a port of entry. The chief river, however, of that estuary is the Aparima. The Waiau is the outlet of Lake Anau. All these rivers belong to the south side of the island; on the west the rivers are few and dangerous, but the discovery of gold has already raised towns on their banks, and caused a large population to flock to those hitherto unknown parts.

The Hokitika is a small and difficult river to enter, yet its large and increasing town has encouraged small steamers to venture there. The Totara and Okarita have also towns on their banks, and The Grey has two flourishing ones, Grey Mouth and Cobden, but the river is dangerous. The Buller flows through a considerable extent of available land, which the others are entirely destitute of; the town of Westport stands on its banks. The Aorere, has the town of Collingwood at its mouth. The Motueka and Waimea Rivers flow through the finest land in the Nelson province. The Wairau also waters a fine district, and has the town of Blenheim on its banks; this river has been greatly benefitted by the earthquakes of 1855, which, by the subsiding of that district, deepened it several feet, and thus increased its usefulness. The harbours of New Zealand are superior to the rivers as far as commercial utility is concerned.

Wellington, which is now the capital, entirely owes its present distinction to its central position, and having so fine a sheet of water, the harbour being completely landlocked. Port Nicholson is its English name, and Wanganui-a-te-ra its original one, meaning the great expanse to the east; and at the base of the precipitous and lofty hills is seated this slowly rising empire city. Its citizens sadly feel the want of space for their metropolis, and are using every effort to fill up a portion of the harbour to extend its bounds, but in all probability these expensive efforts will be exceeded by the elevating power of earthquakes, which already have done much to anticipate their wishes even since the foundation of the place. The position of Wellington is central and easy of access. The town at present has a population of about six thousand, and now the Panama line is open, and its steamers touch there on their way to Australia, it gives the port greater commercial importance. Napier, on the east coast, comes next, it is more properly speaking a roadstead, but is considered safe. There is an inner harbour accessible for small craft. Turanga, or Poverty Bay, is likewise an open roadstead, so also Hicks' Bay. Tauranga is considered a very good

harbour, though of contracted size; the same applies to those of Mercury and Coromandel. Auckland has a noble position, being seated on an isthmus only five miles wide, it may be said to have two frontages to the sea, and thus has a double harbour, the Waitemata on the east coast, and the Manukau on the west. The Hauraki Gulf, or the Frith of Thames, forms an inland sea, to the north of which Auckland stands at the entrance of the Waitemata; a more suitable place for commerce can scarcely be found; a direct communication thence to the Tropical Islands north and east is obtained. Wangarei is a small port, north of Auckland. Tokerau, or the Bay of Islands, forms one of the largest and best harbours in all the Australasian colonies, but having been deserted by whaling vessels it is not so much frequented now as it used to be before New Zealand became a British colony. Wangaroa, a large land-locked sheet of water, is a safe harbour, and capable of receiving vessels of all sizes, but the entrance is narrow and through portals of rock like dock gates; having little available land on its shores, and no particular advantage of position, it is little known or frequented. North of Wangaroa is Mongonui Harbour, in Lauriston, or Doubtless Bay, and beyond it that of Mount Camel, which though small is safe, and easy of access. At the extreme end of the island is the little Harbour of Parengarenga.

On the west coast, the first to the north is Ahipara, which is rather better than an open roadstead; Wangape, a little to the south, is a small harbour, and a few miles beyond it is the well-known one of Hokianga. Kaipara is of great extent, but like the Manukau is chiefly filled with mud flats. The next is at the mouth of the Waikato, and then that of Waingaroa, where the little town of Raglan stands, beyond it is Aotea and Kawhia. New Plymouth is an open roadstead, and then the ports, Wanganui and Manawatu; the picturesque harbour of Porirua is accessible for small vessels only, the earthquakes of 1855 having materially raised it and left a large portion of it dry.

On the opposite side of Cook's Straits the first harbour is

that of Port Underwood ; then Queen Charlotte's Sound, which is only wanting in level land and a way of communicating with the interior to render it one of the finest harbours in the world ; so likewise the Pelorus Sound, Port Gore, and Port Hardy in D'Urville's Island. Bruce Bay, in latitude $43^{\circ} 36'$, is said to be a very safe harbour, far superior to that of any of the west coast rivers. At Dusky Bay there are innumerable fiords, many of which are excellent harbours. The Bluff is becoming a place of importance, the mail steamers from Melbourne coming to it direct. The jetty called Campbell Town is a rapidly rising port. Otago is a fine sheet of water. The anchorage for large vessels, is Port Chalmers, near the heads. Oamaru, although little more than an open roadstead, from its being the outlet of a great wool-growing district, is likely to become a place of importance ; also Timaru for the same reason. Akaroa would be a fine harbour, were there any available land in its neighbourhood. Port Cooper has the same fault, but the tunnel, now nearly complete, by bringing the railroad from Christ Church direct to the port of Lyttleton, will obviate that objection. These are the principal harbours in the Middle Island. In Stewart's Isle, Patterson Inlet is an excellent harbour, as is also Port Pegasus.

The three characteristic features of New Zealand are—its forests, ferns, and grassy plains. The forests are chiefly confined to the mountain ranges. The grand covering of the lower hills is fern. The grassy plains of the North Island are chiefly on the west coast, extending from Manawatu to Mount Egmont, near 130 miles in extent by an average width of 15 miles ; nearly adjoining are the Tongariro and Muri Motu plains, extending to Taupo on one side, and by the Waiongaruhe almost to the Waikato. The central plains at the head of the Wanganui are very beautiful. The Ruahine range is chiefly composed of elevated rounded hills, covered with verdant grass, reaching to the Ahuriri district, which is the most extensive grazing ground on the east coast ; there is also a considerable extent at Wairarapa,

Wairoa, and in patches at Poverty Bay and Opotiki. Thence to the Thames fern reigns, in its valley there are small patches of grass, but thence to the end of the island no natural grass is found. In some places, especially at the North Cape, there are large plains of even hilly ground, covered with nothing but rushes, which have succeeded the destroyed Kauri forests.

In the Middle Island there are plains, large and small, at the Wairau, Waimea, and Motu-Eka, at the base of the Kaikoura mountains, also along the entire eastern side of the island, with few interruptions, and from the lower ranges to the sea; a great portion of the land however is one grand plain of shingle scarcely covered with soil, and only supporting grass of a coarse, cutting, sedgy character, much inferior to that of the North Island, filled also with spiny bushes of the Tumatakura, and that singular family of plants, the *Acifolia Taramea*, commonly called Spaniards; still, they sustain immense flocks of sheep, which seem to thrive on the scanty vegetation.

When civilized man first visited New Zealand, it was in its fern age, the larger portion being entirely covered with it; indeed, it still is, although the hand of the colonist, and the foot of the animals he has introduced, are rapidly causing it to disappear: it is regarded as a sign of good soil wherever it flourishes, and the contrary where grass or the Manuka scrub prevails.

In the forests of New Zealand it is extremely rare to see any particular tree solely occupying the ground, they are generally filled with all the different kinds intermingled. The Kahikatea and Totara are, however, in some few instances, exceptions, forming forests of themselves.

Captain Hobson, the first Governor, divided the islands into four provinces—Ulster, Munster, Leinster, and Connaught; that division gave way to a new one by Sir G. Grey, of six provinces—Auckland, Taranaki, Wellington, Nelson, Canterbury, and Otago. Since that period the province of Wellington has been subdivided, and the new one of Ahuriri founded; so likewise has Marlborough been

taken from Nelson, and Southland from Otago. There are therefore now nine provinces, but Auckland, Canterbury, and Otago are out of all proportion large in comparison with the other six. Thus the province of Auckland contains 17,000,000 acres; Hawke's Bay, or Ahuriri, 2,816,000; Taranaki, 2,399,360; and Wellington, 7,473,120; making the grand total acreage of the North Island 29,688,480.

To begin with Auckland, the most northerly province of New Zealand; from Cape Maria van Dieman to the southern boundary, near Lake Taupo, is 364 miles, and its greatest breadth, from Tologa Bay to the south head of Kawhia harbour, is 198 miles; the war has added an area of at least 1,600,000 acres. The last census, in 1864, gave Auckland a population of 42,132, being 25,686 males, and 16,445 females; but it has since reached 50,000.

Auckland, the capital town, is by far the largest in the North Island. The town itself has a population of fully 12,000; but, taking in Onehunga and Epsom, there is a contiguous population of 17,000. The pensioner villages of Howick, Panmure, Otahuhu, are rapidly becoming large places, and, on the confiscated land up the Waikato and Waipa, many towns have been already founded, at each of which some of the military settlers with their families are located.

The chief town, Ngaruawahia, or the parting of the rivers, is placed at the junction of the Waipa and Horotiu, which was founded by the Maori King; this it is proposed to call Newcastle; Kingston would have been more appropriate. Beyond it is Hamilton, and still further Cambridge; at the former the 4th Waikato Regiment is stationed, with 454 settlers of the 4th regiment, their families, and others, a portion of the 4th at Cambridge, with 813 settlers of the 3rd and their families. There are two settlements founded on the Waipa, one called Harapipi has 53 settlers of the 1st Forest Rangers, their families and others; at Alexandra, also on the Waipa, there are 676 settlers of the 2nd regiment, their families and some others; at Kihikihi, 62 of the 2nd Forest Rangers with their families. Other towns lower

down the river have also been founded, and as many as 1200 men with their families stationed in fifteen localities; roads are being laid out, and steamers are constantly plying up and down the river for upwards of 40 miles. A few years, therefore, will make a great difference in that district, and add materially to the importance of Auckland, especially as it abounds in coal, and probably in gold as well.

North of Auckland is the romantic and flourishing little settlement of Wangarei. Beyond it are several small places formed by those who came out to obtain the 40-acre grant offered by the Provincial Government to each male adult, thus Mangapai, Mangawai, and several other places have started into being; the population by this means drawn together, had at first to contend with great difficulties, but are now gradually advancing; most are highly respectable, and form very interesting little communities. Beyond them is the Albertland, or Nonconformist settlement, at Kaipara; it has likewise had to contend with many difficulties, by which most of its original members were drawn away to other parts, but eventually the little community of those who remain must prosper. The Bay of Islands has probably little exceeded the population it had thirty years ago; and though the site of the earliest commencement of an European town, this noble harbour has still a very deserted appearance. Mongonui is a very small but delightfully situated settlement in Lauriston Bay, and this terminates the progress of the European northward, excepting isolated families, who reach even to Parengarenga, nearly 200 miles north of Auckland.

In the south-eastern part of the province new towns are rising up at Tauranga, Maketu, Wakatane, and Opotiki.

The beautiful lake district, with its warm lake and hot springs, will have its townships, baths, and fashionable watering places, which will draw visitors from every part of the world.

Before leaving this province its resources must be alluded to. The Kauri (*Dammara Australis*), a noble and valuable pine, is not found in any other part of New Zealand; it is

still very abundant, and forms one of the chief exports to the south. There is no timber for house building that can compete with it, unless it be the Totara, which not being equally plentiful is much dearer. The Kauri attains a great size, it has been found as much as 12 ft. diameter, nor is it uncommon to meet with it 200 feet high. Another valuable timber tree, which is also nearly confined to the province, is the Puriri (*vitex littoralis*), it is not seen further south than Taranaki; for ground plates, blocks, and posts, there is no timber like it for durability; it has never been known to decay, and appears as imperishable as stone itself, and so extremely hard and cross-grained, that it can only be worked when green.

Another valuable and most ornamental tree, which is likewise peculiar to this province, is the Pohutukawa (*Metrocideras tormentosa*); it bears bright scarlet blossoms, which render it most conspicuous, and its favorite locality is on cliffs by the sea shore, attains a considerable size, and from the knotted and gnarled character of its branches, greatly adds to the beauty of the prospect, is chiefly used for knees of vessels, for which purpose it is well adapted. The Tane-kaha, a pine much prized for masts of small vessels, is almost, if not entirely, peculiar to the province. Also the Tarairi, an ornamental but not valuable tree, only fit for firewood and charcoal. The Manawa (*Mangrove*) is very abundant, and prized for the soap manufactory, from the great quantity of potash it contains.

Another valuable article of export likewise confined to the north is the Kauri resin, which is still found in considerable abundance, although it has now been worked for many years; it is a very profitable article of commerce and meets with a ready sale in England, where it is chiefly, if not solely, used for callendering calico, but the Americans turn this resin to a better purpose, making a varnish from it equal to that of gum copal.

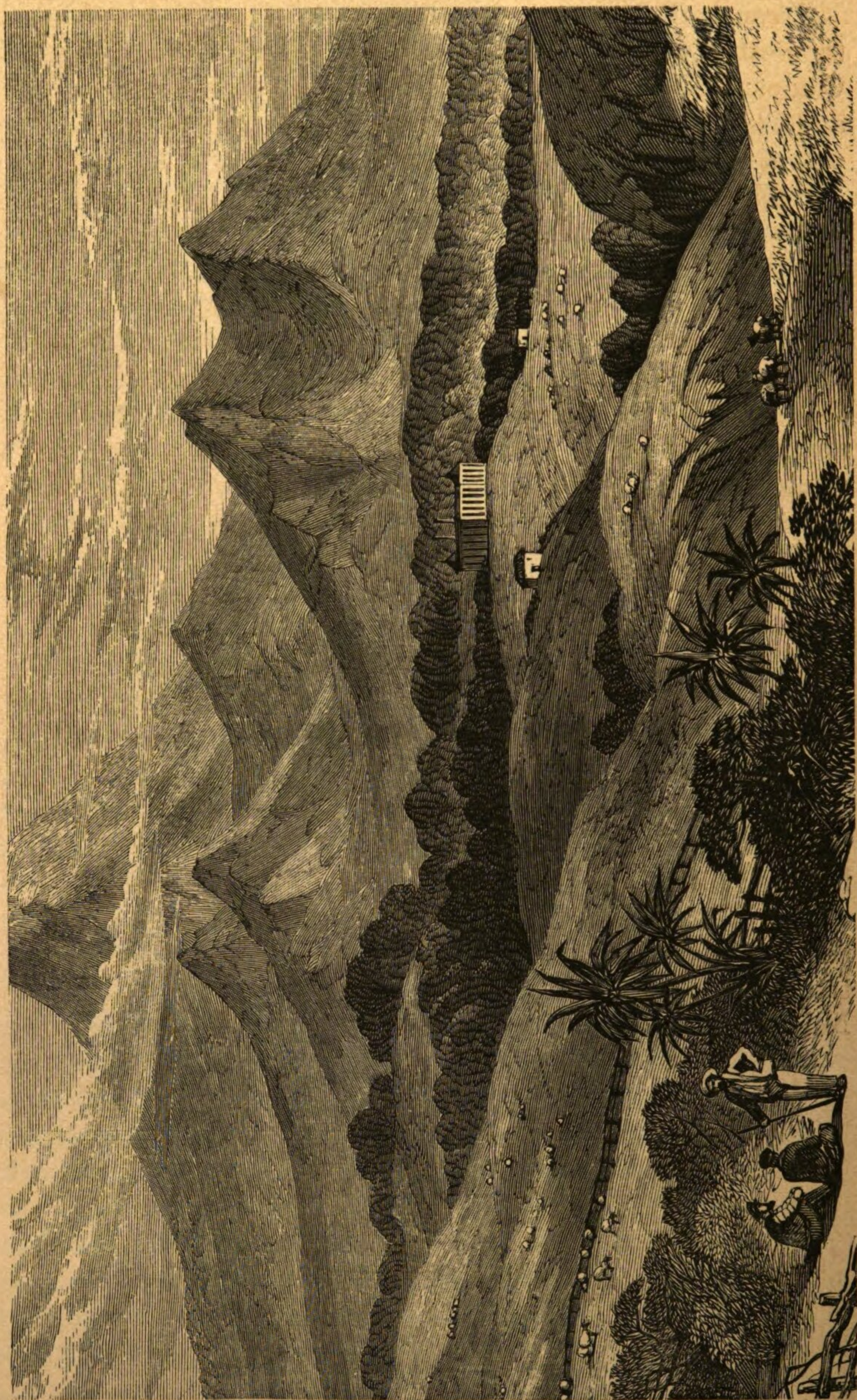
The Thames Valley and Coromandel district contain gold, which, when more carefully explored, will, there is little doubt, be found in increased quantities. Coal will also be a valuable article of export; it is abundant, and as the demand

increases, so will the several workings be carried on in the same ratio. Copper abounds on the Kawau and Barrier Islands, where it has been worked.

The general character of the ground of this province is poor. The Kauri it is well known only grows on a cold pipeclay soil, which is most retentive of moisture, and on which scarcely anything but Manuka scrub will flourish, when the nobler tree disappears; this does not suit the farmer, but wherever the soil is volcanic there the country changes; this is very perceptible about Auckland, the land around its numerous old craters being rich and productive. At Maungatautari, the soil is of a red ochreous nature, and so light that in the heat of summer it is almost drawn up into the air by the sun's rays alone. The natives soon exhaust it, but a proper system of cultivation will doubtless hinder this injurious process from going on. At Taupiri the surface of the ground is covered with an angular quartose gravel, which may indicate the presence of gold.

A few words remain to be said of the climate. Its position naturally would give it the warmest, but this in some measure is counteracted by the narrowness of a large portion of the island, which brings it under the influence of the winds on both sides, and greatly increases its humidity, hence a larger quantity of rain falls in Auckland than in any other part of the Island. Another peculiarity is the suddenness of these changes; but this refers chiefly to the narrow parts. Where the island widens, then the climate becomes hotter in summer and colder in winter; on the pipe-clay soils the winter frosts are almost, if not quite, as severe as in the most southerly parts of the island. On the volcanic soils the heat is at times almost tropical, and the orange, banana, yam, guava, and cotton can be raised; the grape flourishes and the fig; in fact, on good soil there is scarcely any limit to vegetation. In the Waikato the heat of summer and cold of winter are greater and more enduring, from the increased width of the island; the climate is more equable in summer and winter, hot days and cool nights, clear skies, and most enjoyable weather.





TARANAKI.

Taranaki Province is the adjoining one to Auckland on the western coast; in 1840 it was founded by the New Zealand Company, chiefly of emigrants from the counties of Devon and Cornwall. It commences at the Mokau, taking the south side as its boundary, and thence it crosses to Waiongaruhe and follows its course into the Wanganui, having that river as its boundary until it reaches the Tau-mata-mahoe path, and thence by a straight line to the Patea river, having the sea board for its other side.

The town of New Plymouth is seated on the north at the base of Mount Egmont, a most picturesque position, having that beautiful cone shaped top in the background, with its spurs terminating in the sugar-loaf rocks, running into the sea on the west. The town slopes to the shore opposite the roadstead, but unfortunately it does not possess a harbour.

The present population of the province is 2872 males, 1502 females, 4374 total, of which fully half live in the town. New Plymouth has been greatly increased in size by the war; before it commenced it was little more than a large scattered village, but when the settlers were obliged to abandon their farms and come in, they were compelled to build, and this caused a considerable addition to the size of the place. The number of military also contributed to its enlargement, and good stores were erected. The country, however, has been dreadfully injured by the desolating effects of war; the snug smiling homesteads disappeared, the members of families became separated and dispersed; the females and children having been compelled to leave for Nelson.* Since the war has become less violent some

* The following verses give a graphic account of the sad effects of war:—

THE TARANAKI MOTHER'S LAMENT.

Farewell to my cottage, farewell to my home,
'Midst strangers, and houseless, my children must roam,
The trees of the forest are burning, and fall,
Our dwelling is blazing, and we've lost our all;
The garden is trampled, the orchard is gone,
And once more sad pilgrims we're breadless and lone;
O where shall we wander, and where shall we lie,
For no friendly Maori now cries, haeremai.

returned, but many families have altogether abandoned the place.

Already the province is beginning to recover, and when peace is fully restored there can be no doubt that it will soon regain its former prosperity. Its natural beauty of position will always be an attraction, and the opening up of its southern portion will give fresh energy and resources to the whole. The military settlers are now being located at the Patea, which will form the germ of a future town. Small steamers and coasters can safely enter the river, and will carry away the produce of a district which may with justice be called the garden of New Zealand.

One of the most conspicuous objects in the town is a remarkable mound called Marsland, on which the stockade is placed. The curious volcanic cone-shaped rock called the Sugar-Loaf, is an object which greatly adds to the beauty of

Our faithful horse, Ranger, is driven away,
The poultry quite frantic are flying astray ;
Dear Tommy, the pony, has met a sad lot,
He saved his poor master, himself has been shot ;
The sheep are all stolen, with Daisy, the cow,
And none are so hapless as we are just now ;
Perhaps by to-morrow by hatchets we die,
And no friendly Maori now calls, haeremai.

Loud booming of cannon and rifles we hear,
And yells of defiance convulse us with fear ;
Our trembling young children, scarce able to stand,
Keep asking for why they are brought to this land ;
They hear that their father must leave them and fight,
And who shall protect the poor lone ones at night ?
O tell us, dear mother, when danger is nigh,
Will no friendly Maori exclaim, haeremai ?

Say when shall we welcome sweet tidings of peace,
And when shall these battles, these butcheries, cease ?
Shall we ever return to yonder loved farm,
And know that the natives will do us no harm,
That they are forgiven, and they, too, forgive,
And once more good friends and good neighbours we live ?
Most joyful the day when the Maories shall cry,
In true Christian love, haeremai, haeremai.

Written in New Plymouth during the war in 1861, by a settler's wife.

the place; the arrival of vessels and landing their cargoes by means of large boats, which are hauled in by ropes, presents a very animated scene. In former days they had a farmer's club and jovial meetings, singing a song which might be called their national one, and I doubt not these meetings will be revived, and the old song again sung with increased vigor.*

*A SONG SUNG AT THE TARANAKI FARMERS' CLUB.

The passing moments to beguile,
To cheer our spirits, raise a smile,
Though rude the voice and rough the lays,
We'll sing in Taranaki's praise,
And soon will prove in doggrel rhymes,
Despite the badness of the times,
That of all places on the coast
We surely have most cause to boast.

CHORUS.

So banish care and don't despair
Of fortune in this place so rare;
But in a bumper pledge the toast,
New Plymouth fair, New Zealand's boast.

We've famous land for him who tills:
To grind our corn we've got good mills;
We've churches for the orthodox,
And for the sinners jails and stocks;
We've lowing herds on every side,
And Hapuku† in every tide;
And as for fruit, the place is full
Of that delicious bull-a-bull.‡

We've coal, jet black,§ on yonder hill,
And Manganese close by the mill;
There's nickel too, if we are right,
And signs of silver, rich and bright;
And where's the man will dare to tell
But that a gold mine's there as well?
And other things we've got besides,
We've got Gledhill to tan our hides.

† Hapuku.—One of the best and most abundant of the New Zealand fish.

‡ Bull-a-bull. The common way of pronouncing Poro-poro, a solanum producing an edible berry.

§ Jet Black. Originally *ask Black*, a pun on a settler's name.

Indications of petroleum being discovered near the Sugar-Loaf Rock, borings were made and a small quantity was met with: a company was then formed, but it is to be feared the expectations of a remunerating yield will not be realized; iron sand, a volcanic production containing a portion of nickel, is more likely to prove a valuable export. Fine sponges, equal to the best from Turkey, are found in the vicinity of the rocks, and would amply repay being dredged for, and might prove the commencement of a lucrative trade.

The Province of Wellington joins that of Taranaki at the

To strike the whale with harpoon true
We've Barrett and his hardy crew;
Our flagging spirits soon we'll cheer
With Davy's stout or George's beer;
Nor fetch tobacco from afar
When Nairn can twist the mild cigar.

We've gallant hearts and ladies fair,
A climate that's beyond compare;
We've crystal waters, noble wood;
In fact, we've everything that's good;
Sure nothing more we need to add
To prove the sin of being sad;
And gaily here through life we'll rub,
And merrily meet at the Farmer's Club.

These are the names of some of the earliest Taranaki settlers.

This Song was written by Mr. HURSTHOUSE, in 1844. Tune composed by Mr. NEWLAND.

OLD EGMONT CROWNS THE LAND.

The lofty peak of Egmont's hill
O'ershadows verdant plain;
Through chasms deep full many a rill
Leads murmuring to the main.
And thus, and thus on every hand
Old Egmont crowns the land.

Ere sons of Britain sought this shore,
Were gloomy forests round,
This land was known in ancient lore
As savage hunting ground.
From highest, highest, highest top to strand
Old Egmont crowns the land.

Patea, and as far, apparently, north, as the juncture of the Waiongaruhe with the Wanganui; why the boundary line should not have been carried on from the north-eastern termination of Taranaki straight across the island appears extraordinary, as the Auckland Province was disproportionately great without this evident encroachment on the southern one, and has likewise the addition of all the confiscated land. To the east it is bounded by the Hawkes Bay Province.

Wellington was founded by the New Zealand Company in 1839, and therefore is the earliest capital, and, excepting Kororareka, the oldest town in New Zealand. It is prettily placed at the base of a lofty range of hills, on a narrow slip of land about two miles long, not originally more than 60 feet wide before the earthquake of 1855 raised it, but at either end, Thorndon and Te Aro, swelling out into a considerable extent of building ground, being in shape something like a pair of spectacles; this form, however, will soon disappear by the reclaiming of land from the sea, the width of the narrowest part being thus rapidly increased.

The noble harbour, in the south-west corner of which the city stands, makes the place, and combined with its central position between the two islands, has led to its being the present capital of New Zealand. The town, or 'The Empire City, as its inhabitants rejoice to call it, possesses some excellent buildings, and within the last two years has been greatly improved. The Church of England has two places of worship, that of Rome two likewise, and the

Now blooming fields and flow'ry dales
 O'erspread the plain and glen;
 Kine go wandering o'er the vales,
 And lusty farming men.
 Around, around, around, the homesteads stand,
 And Egmont crowns the land.
 No foe again shall dare intrude,
 This Maori warfare o'er,
 And smiling peace with friendship pure
 Dwell in each rural bower.
 Hurrah! Hurrah! Hurrah! our homes shall stand;
 Hurrah! Hurrah! our homes shall stand,
 While Egmont crowns our land.

Presbyterians also, besides those of the Wesleyan, Independent, and Primitive Methodists. The Parliament Houses are an ornament to the place, perhaps the chief, for none of the ecclesiastical edifices add much to the general character of the town. Government House, once the residence of the Company's chief agent, Colonel Wakefield, is well situated, but unbecoming the residence of the representative of majesty. The new pier and asphalt pavement may be mentioned amongst the most recent improvements of the place. At the termination of the harbour, nine miles off, is the valley of the Hutt, containing 15,000 acres of good but heavily timbered land, the value of which, however, is greatly impaired by an erratic river, which at one time takes a fancy to work itself a channel on one side and then on the other of the valley, much to the annoyance and loss of the proprietors. The Hutt has a scattered population of between one and two thousand. On the Porirua road and harbour there is also a little gathering of homesteads.

Wellington may be said to possess a climate of its own;—formerly it was considered as being subject to more rain and heavier winds than any other part of New Zealand, but now, owing perhaps to the clearing off the heavy timber from its hills, there is less rain and wind than in past years. On the east, by the Hutt Valley road, crossing the Rimutaka mountain, the traveller reaches the extensive Wairarapa plains, in which are the rising towns, Featherston, Greytown, Masterton, &c. But although much good land is to be found in that district, there is also much that is covered with large boulders from six to ten inches in diameter. The road over the Rimutaka ranges is romantic, and the heavy wooded gorges are very beautiful; to the west by Porirua the traveller leaves the peculiar climate and district of Wellington, and when he has ascended the Horokiri Valley, passed over the Tararua and descended into the low plains to the north, he enters an entirely new character of climate and country, which is much warmer and dryer, gradually increasing in width from the mountains to the coast; at Manawatu they terminate, and then the Ruahine range

commences at a distance of from 30 to 40 miles from the coast; this line is succeeded by the Wanganui and Nga-tirua-nui ranges, bordering the finest parts of the province, or rather of the entire island. Wanganui is by far the most flourishing town on the west coast, and near it is the rising town of Turakina, and beyond that Tutai-nui. On the Waitotara and Patea towns are also springing up. The telegraph from the Bluff terminates at Wellington, but will, it is hoped, be carried on by the western coast to Auckland.

The province of Hawke's Bay, originally part of Wellington, in 1858 was the first to be created under the provisions of the New Provinces' Act, and formed the 7th of the provinces. Half of it is said to be still in the hands of the natives; but so many large purchases have lately been made by the Government and private individuals, that the portion still belonging to them must be greatly diminished. A large part of the province consists of alluvial plains and undulating hills, rising gradually from the sea coast towards the Ruahine mountains. These are chiefly adapted for sheep farming. The vine flourishes along the coast, and bids fair to be cultivated for wine; indeed, it is surprising so little has been done with it in New Zealand generally; the coast line being chiefly lime is admirably adapted for its growth.

Napier, the capital, is an increasing town; seated on a peninsula formed by the estuary of the rivers Esk and Tutaekiri. Its position is picturesque. The population numbers 1280 according to the last census, which is not inconsiderable considering its recent origin. The climate is very good, and considered generally to be much drier than that of the western coast. Villages are springing up, with the names of Clive, Havelock, and Waipawa.

The province at present is entirely taken up with sheep runs, the native lands being leased for that purpose. There are few districts where they thrive better, as proved by the latest statistical returns, which show upwards of half-a-million, and an export of more than £100,000

a-year of wool. Sheep farming being so profitable has chiefly engrossed the attention of the settlers, but more thought is beginning to be paid to agriculture; already there is a good metalled road 70 miles in length, and conveyances for passengers run as far as Waipawa. The European population of the province in December 1864 was 4,107; the natives are estimated at 2500, who have remained not only peaceable, but have co-operated with their European neighbours in resisting the Hauhaus.

We now pass over to the Middle Island. The first and oldest of its provinces is that of Nelson, which contains about 8,000,000 acres; it is 160 miles long by 120 in width; its west coast line is formed by the great Alpine range which stretches from the north to south end of the Island. This is pierced here and there by valleys of various width, through which several streams and rivers find an outlet to the sea. On the south it is bounded by Canterbury, and on the east by Marlborough; the sea board is indented with bays, creeks, and harbours, where vessels of considerable burthen may find shelter in any weather. From the generally precipitous character of the western coast range, the land available for tillage along it is comparatively of small extent, and confined to the limits of the various valleys which intersect the mountain range; those of the Karamea, Buller, and Grey, are the chief, and contain respectively about 10,000, 60,000, and 150,000 acres of good land, chiefly wooded.

At the Grey and Buller are valuable and extensive gold fields, and at both places coal of excellent quality in the greatest abundance. From the Grey also there is now a bi-weekly communication by coach with Canterbury. Along the north-west boundary is Golden Bay (formerly Massacre Bay), containing about 60,000 acres of level or slightly undulating country, especially about Collingwood. Takaka and Motupipi districts are of a very fertile character. The town of Collingwood bids fair soon to become a place of importance; the recent discovery of its richness as a gold field is attracting numbers to it, as there is little doubt that,

by sinking deeper shafts, the true auriferous deposit will be reached: we shall not be surprised to find it soon becoming another Hokitiki.

At the end of Blind Bay is the city of Nelson, the capital of the province; it has a small but safe harbour, formed by a remarkable boulder bank; the entrance, however, is narrow and impeded by a singular rock called the Arrow Rock; but although this contracts the passage, still there is a sufficient width for vessels of almost any burthen; the rise and fall of the tide being fourteen feet, renders the boulder bank a most suitable place for the repairs of vessels, which are laid down upon it with the greatest ease; and this is still further facilitated by a cradle having been erected by the Wellington Steam Navigation Company.

The town stands in an amphitheatre of hills; it possesses excellent Government buildings, a college, museum, literary institute, and public schools; the Church of England has a Bishop. Nelson has long been famous for its ale breweries, and also for its hop fields, the most extensive, perhaps, in all the Australian colonies; a cloth manufactory, which produces a durable article, said by the Nelson people to be unequalled in quality; there are also tanneries, for which the bark of the Tawai black beech, or birch, as the settlers call it, is used.

Greymouth, which has only started into existence since the discovery of gold there in 1865, is now rapidly becoming a large place; the diggers have so increased, that it has naturally attracted a large number of shopkeepers;—newspapers are published, churches and chapels erected, theatres and places of all kinds are springing up; thus these parts, which so lately were all but untrodden by civilized man, are now rapidly becoming the busy haunts of life, and teeming with a population gathered from all parts of the world. Such is the effect of gold! It possesses twenty-six public houses! and nineteen firms of importers and merchants. Greymouth is a long township, principally facing the river, the source of supply for all the diggings on its banks, as well as those contiguous to it; many of the stores are substantial buildings. It has already a population of 10,000.

Marlborough Province was formerly part of that of Nelson, and extends from its eastern side to the mouth of the Conway river on the eastern coast ; in it are the Kaikoura ranges, with several other noble mountains. Its capital is Picton, seated on one of the many arms of Queen Charlotte's Sound ; and were it not so shut in by mountains from access to the interior, it probably would have been the selected site for the capital of New Zealand. At present it is a small but neat town, so also Blenheim, on the Wairau. Havelock, Renwick, Kaikoura, and Mokonui, are likewise rising little places. The chief support of the province is derived from its sheep runs ; much of its surface being well covered with grass. The slopes of the Kaikouras and the valley of the Wairau are admirably adapted for sheep, and thus no province has advanced more steadily than this, though so recently formed. There is no part of New Zealand where fish are more numerous and of such variety as in Queen Charlotte's Sound, the importance of this is beginning to be perceived, the curing of the different kinds becoming a lucrative branch of industry ; one person is said to have cleared £1200 last year by the sale of fish which he had dried ; they are of a quality which has made them highly prized both in New Zealand and Australia.

The Canterbury Province occupies the centre of the Middle Island, being bounded on the north by Nelson and Marlborough, and on the south by Otago. It lies between the parallels of 43° and $45''$ S. latitude, and contains about 12,000,000 acres, of which fully a quarter form one grand plain at the eastern side of the western range of mountains ; these three millions of acres extend to the sea, and are covered with flocks and herds, the whole being divided into sheep runs ; the grass, though scant and thin in general, still sustains large flocks of sheep. These plains are intersected by many rivers, or rather torrents, which rush with great impetuosity to the sea, and rise so suddenly as to render them very dangerous ; the lower ranges appear to have the best grass and in the largest quantity. As the population increases these sheep runs are being gradually encroached

on by small farmers, to the disgust of the lordly run-holders, but to the permanent benefit of the province, by increasing agriculture and improving the face of the country. The run-holders have been pioneers to introduce agriculture, and the more perfect development of the natural resources of the country; there are nearly a thousand of them in the Middle Island. At present the plains have a dismal look, seldom if ever green, of a dingy yellow; in passing over them the eye of the traveller is wearied, but, wherever there is a station, it rises up like an oasis in the desert, surrounded by a little grove of blue gums, a Tasmanian Eucalyptus, which flourish there better than in their own country, standing forth as conspicuous objects in those vast plains.

Christ Church is a wonderful city; seated on the Avon, a beautiful clear stream, on whose banks the Government buildings stand, a noble pile of durable stone, just finished, and a little further the river is spanned by a well-built stone bridge; the city is surrounded by an avenue several chains wide, which is planted with a double row of trees on either side; this, in a few years, will give quite a character to the place; the generally low and swampy nature of the site will, it is to be feared, render it unhealthy, but the place is remarkably neat and clean, and there are numerous artesian wells, which materially add to its health, as well as to the comfort of its inhabitants. In addition to those of the Episcopalian and Wesleyans, the Presbyterians have a good church and the Roman Catholics a well finished one likewise. The club is an ornamental building. Though the real town is small the suburbs are extensive; the population is now between 7000 and 8000. The tunnel connecting Christ Church with its port being on the point of completion, if not already so, the character of the city in a commercial point of view will soon be greatly changed, as it will then have a straight, easy, and rapid communication with the Lyttleton Harbour. That town, the seaport of the province, is neat and compactly built, with four places of worship, English, Scotch, Roman, and Wesleyan; and from 1500 to 2000 inhabitants. Before the tunnel was formed the town was badly

watered, but whilst making it, a fine stream was discovered, which now affords a constant supply.* The carriage road thence over the hills to Sumner is very precipitous, and not without danger. The scoriaceous rocks and cliffs on the Sumner side are extremely curious, perforated with caverns, which are turned to account by their owners and used as sheds, stables, and storehouses. Sumner only wants trees to make it a most romantic spot.

Kaiapoi, about 10 miles from Christ Church, near the mouth of the Waimakariri, or Courtenay, is a small port for vessels not drawing more than six feet of water, the centre of a rich extensive agricultural and pastoral district, with several pretty little villages around. Ricarton may be named as one which, with its neatly trimmed hedges, well cultivated fields, and comfortable homesteads, will make the stranger fancy he is transported back to old England;—indeed the many comfortable homes of the Canterbury pilgrims would make one think they had brought with them these domestic shrines from the land of their nativity. In whatever line we bend our steps there they are to be seen, whether we visit Cashmere, the abode of the patriarchal ex-Judge of Moradabad, or the Kaiapoi, or Rangiora, we meet with convincing proofs of the rapid and sure progress of the province, which, though so recently founded, has outstripped all in energy and success.

Timaru, at the termination of the Canterbury plains, is a rising little town, striving for separation; it is the outlet of a considerable pastoral district, and is about 110 miles from Christ Church. The importance of this place, with its surrounding districts, will be seen from the amount of customs paid for the year ending June 1865, £6740; for the year ending June 1866, they had risen to £9342; whilst the export of wool has risen to 8200 bales from this port. In 1861 the population of Timaru was only 300; the town and suburbs have now fully 800. It has an English and Scotch

* This stream is not only a thermal one, the temperature being about 80° but contained fish when first tapped, which is remarkable, flowing as it does from some subterranean lake.

Church, also a Wesleyan Chapel, and publishes a newspaper.

At the extremity of the remarkable promontory of Akaroa, is the fine harbour of the same name, of which the French, in 1839, intending to take possession, sent out two vessels under Captain Laborde, fitted out by a Company called Le Bourdelais, but they were forestalled by the Governor sending Captain Stanley, of the Spitfire, who arrived there three days before, hoisted the British flag, and was holding a court over some whalers. When Captain Laborde and his vessels arrived he laughed, and told Captain Stanley that he was regularly forestalled, but landed his emigrants, who formed a little colony, and several still continue there, chiefly occupying themselves in raising fruit. The elevation of the land is so great that it has hitherto quite shut out all communication with the country beyond, except by horse across the hills to Pigeon Bay, whence a small steamer runs three times a week to Lyttelton. It has five saw mills, and during the year 1865, nearly 2,000,000 feet of timber, 5000 posts and rails and 200 large piles, 30 tons of cheese, 70 kegs of butter, 600 packages of fruit, were exported from this little settlement; sheltered from the cold winds it enjoys a warm climate suitable for the vine.

In April of 1865, gold was discovered on the west coast of the Canterbury Province. The effect produced by this event has been wonderful; in a part which was almost unknown, and which had been visited by very few of our countrymen prior to the finding of gold, a large town has sprung up, roads have been made, and coaches run, even telegraphic wires are laid. In a little more than a year the entire population and revenue of the province were doubled, and its resources most wonderfully developed. The quantity of gold exported from its first discovery to the 30th November 1865, was 187,560 ounces, value about £750,000. The period over which the export extended was eight months, since which it has continued largely to increase. The population of the gold-fields may, in the absence of official returns, be estimated at 50,000. The

export of gold in one fortnight in June 1866, exceeded 75,000 ounces!! The first rush took place in February 1865, to the Green Stone Creek, or Hohonu River, a tributary of the Teramakau; the finds there were of sufficient promise to attract a large number of diggers from the adjacent provinces, when their researches were rewarded by the discovery of the precious metal at the Waimea, Kaneiri, Hokitika, Totara, Wanganui, Mikonui, Okarita, and many other spots. The fame of the new diggings produced the usual results; a flood of immigration from the other colonies set in, which still continues without diminution. The coast further to the north has proved very rich in its yield, and it is now known that from 60 miles north of the River Grey to Bruce's Bay South, an extensive district, is one vast gold field.

Hokitika, the centre depôt, whence the supplies for the diggings are chiefly obtained, is a large regularly-built and comparatively substantial town, it is interesting as showing the talismanic influence of gold, in causing an important town in a few months to take the place of a densely-timbered swamp. It has had a municipal charter granted, and possesses its Mayor and Aldermen like any of the old-established towns, and this is also a proof of everything being reversed at the antipodes. Hokitika, the offspring of a year, obtained its municipal charter, whilst some of the oldest towns, which are coeval with the colony, are still without one;* great activity is manifested in improving, clearing, draining, and forming the streets, for which purpose an improvement committee was early organized, which has been cordially aided by the Provincial Government.

Hokitika contains the enormous number of ninety-two public houses and twenty-three importers and merchants, one of whom is a Chinese, whose countrymen also are flocking like eagles to share the carcass, much to the disgust of

* Late accounts seem to show that this charter, on account of misunderstandings between the General and Provincial Governments, has been repealed; but the last papers state it has been formed into a county by the name of Westland, and has thus initiated a better system.

the other diggers, of whatever race or nation, who all unite in disliking the celestials.

Otago was colonized in 1848, under the auspices of the New Zealand Company, by an association of the members of the Free Church of Scotland. Dunedin, the capital of the province, is situated at the south-western extremity of the harbour, the sides of which are beautifully wooded. The Port, or town of Port Chalmers, is near the entrance where all the large vessels anchor, and thence goods and passengers are taken up to Dunedin by small steamers. The Matoura river forms the southern, and the Waitaiki the northern, boundary; between these and extending to the west coast is a tract of nearly two hundred miles. This province is more hilly than that of Canterbury, generally well grassed, and suitable for cattle and sheep. It has, however, several large tracts well adapted for agriculture; of these the chief are the Tairi, Tokomairiro, and Molyneaux, the latter of which is the most extensive, and, perhaps, the richest in the character of its soil; the climate, though much colder, is still good and healthy.

In 1861 gold was discovered in this province. It was long felt to be the grand desideratum of New Zealand; the various Superintendents of the different provinces made liberal offers of a £1000 for the first discovery of a paying gold field, but I cannot find that any one of the provinces ever bestowed the reward, fancying at first, perhaps, that it had not been found in sufficiently paying quantities. The New Zealand provinces were in a very precarious position when the Australian diggings were in all their glory; numbers were drawn away from their scant population. The state of Dunedin then was anything but prosperous; the town, whilst solely in the hands of the old identities, as the original settlers were called, made little progress; but immediately gold was discovered the tables were turned, and the Melbourne diggers rushed in and completely altered the character of the place; from being exclusively Scotch, it became a scion of Melbourne. The go-a-head spirit of Victoria was soon seen in the town of Dunedin,

which rapidly became enlarged, and filled with noble edifices, so that now its chief streets may rival any in the colony. Many of its houses are of hewn stone; the different Banks are beautiful edifices; the streets well paved, and like Christ Church lighted with gas. The exhibition buildings are noble, and greatly to the credit of the province; it was an exhibition which was well calculated to advance these Australasian colonies generally, and deserving of more interest and encouragement than it obtained from them; excepting Tasmania, they were scarcely represented at all. The population, too, was trebled, so that in a short time Otago stood first in point of numbers. The Dunstan, Shotover, and Wakatipu diggings have been very profitable, and are giving rise to towns containing permanent, instead of temporary, erections. The changes occasioned by the gold diggings in that remote part are extraordinary. Wakatipu Lake, some 60 or 70 miles long, has now two flourishing towns on its banks, Queenstown and Kingstown. There are two, if not three, steamers plying between those places, and another large one being built; with communications by Cobb's coaches thence to Dunedin.

Gold gave an impetus to trade, immigration, and advance, but Otago has another source of wealth in its sheep. Wool exported increases every year. In 1861, 1,665,983 lbs., of the value of £111,065, were exported; in 1865, this was increased to 5,260,840 lbs., value £359,471.

The effects of gold are seen in the imports and exports. In 1861, when gold was first found, the imports were £859,733, and the exports £843,702, but the next year they rose to, imports £2,394,483, and exports £1,742,431; and in 1863 imports reached £3,416,070, and exports £2,351,734; but in 1865, when gold was discovered in Canterbury province, the imports fell to £1,730,529, and exports to £1,406,592.

Oamaru, the most northerly township in the province, is the centre of the grand wool-producing district of Otago; it is 80 miles distant from Dunedin, and being the only port for the shipment of wool along the coast north of Port Chalmers,

is becoming a very important place ; its population at present is 900. The " Oamaru Times " is also published weekly. The Provincial Government has erected a jetty at the cost of £7000. The duties collected for the year ending September 30th 1865, were £3712. 19s. 9d.

Waikowaiti is a small town on the northern shore of the River Waikowaiti, half-a-mile from the sea, and 28 miles north of Dunedin ; it has a considerable population gathering along the banks of the Clutha, forming already the nucleus of a town. Another settlement has been formed in the Shag Valley, to which the name of Palmerston has been given.

The province of Southland was taken out of that of Otago, and when the gold diggings were flourishing, it bid fair to become a most important one. It is to be observed, both of it and the other newly-formed provinces, that in proportion they have advanced far more rapidly than the larger ones, a proof, that when the islands are divided into counties, their progress will be proportionably increased ; the population of Southland, according to the last census, was more than doubled in three years. Invercargill, the capital, is a rising town ; it is seated on the New River, about 28 miles north-west of the Bluff, on a level plain ; it has a population of fully 2000, and possesses several good buildings. Before the diggers left the lake district they derived their supplies chiefly from it. A line of rail was constructed from the Bluff to the town, a great undertaking for the place in its infancy, involving its Government in expenses which it could not meet, and, strange to say, the railway carriages were seized by the creditors ; but the General Government came forward to lend a helping hand, and now the province is gradually getting into a more healthy state. The railway is completed and in operation ; the telegraph commences at the Bluff and now traverses the whole island, crosses Cook's Straits, and reaches as far as Wellington. The arrival of the overland mails here from Melbourne is a great thing for the place ; it is also the port for all the produce of the southern end of the island ; yet, strange to say, there is a retrograde feeling increasing, and a desire to be reincorporated with Otago.

Campbell Town, at the Bluff, is likely to increase, from all the steamers stopping there. Riverton, next to the capital, is the largest place, it is well situated, and must advance, being the outlet of that part. The direct communication with the sea from the lake district is to the Bluff, and this will insure a certain amount of traffic with the interior, which will always benefit the province.

Stewart's Island, or Rakiura, is also an important appendage of Southland ; it has, however, made less progress than, perhaps, any other part of the New Zealand colony. The descendants of the earliest colonists, the whalers, who first inhabited it, still continue to do so. Its population chiefly consists of a half-caste race, who have their little farms, and divide their time between them and fishing pursuits. The curing of fish appears likely to become an important and lucrative business ; one individual employs thirty men, and has exported nearly 7000 lbs. of them at a time ; they are highly esteemed, and meet with a ready sale. The export of oysters is also becoming greater every year ; they are said to be of a very fine kind, equal to the best "natives." The natives of that part reside on the little island, Ruapuke, which lies midway in Foveaux Straits.

THE ISLES OF NEW ZEALAND.

THE CHATHAM ISLES.—This group of islands, in lat. $43^{\circ} 48''$ S. and lon. $175^{\circ} 50''$ W., was first discovered by Lieutenant Broughton, R.N., of the "Chatham" store ship, in 1791, chiefly consists of four, the others being mere rocks. The largest, Chatham Island, or Whare Kauri, is 48 miles in length from N.E. to S.E., by 15 in width, contains 600,000 acres. The second, Ranghauiti, or Pitt's Island ; the third Rangatira, or South-East Island ; and the fourth, Rangitutai, or the Sisters ; they are situated in the latitude of Akaroa, at a distance of about 400 miles due E., and are low but fertile, its little hills have pyrimidical forms, and are

of a volcanic character ; the soil is generally peaty ; there are turf grounds often 50 feet deep ; in several parts these peat grounds have been on fire for years. At a depth of six feet, are trunks of trees of a much larger growth than any now found there.

The climate, though damp, is temperate, very favorable for ferns and the formation of turf ; all European weeds and esculent plants grow so luxuriantly as to threaten to choke everything else. Several kinds of trees, which in New Zealand are little more than shrubs, here attain the size of timber trees. The Karamu, a species of coprosma, is often more than three feet in diameter, and is sawn into planks. The Putiritiri, of the same order, is a beautiful tree with a small leaf, and also the Taupata, which having a fine bright leaf is a very ornamental tree ; the Karaka tree likewise grows there. The forget-me-not, Kopa-kopa Myosotis, with its fine bunches of flowers and large glossy leaves, is a native of these isles.

Among the birds are the pigeon, a fine large rail, the korimako and tui. The albatros breeds there, its young are smoked in great quantities, and considered dainties ; in the large central fresh water lagoon abundance of very fine eels are found.

The chief harbour is Waitangi Bay ; the general depth of water in it, is from seven to twelve fathoms. Ten miles to the north of Waitangi is Wangaroa, another harbour, of an oval form, the heads are about half-a-mile apart, and it runs inland a mile. There are also two other bays between these, called Wangamoe and Wangati. On the northern coast is a sheltered bay called Kaingaroa.

These islands have a native population of about 500, which since the late war has been doubled, by the prisoners exiled to them. There was a singular aboriginal race there when they were first discovered, called the Muriuri, or Kiri Waka Papa, but more generally known as the Parakiwara, black fellow, a name of reproach given by the Maori on account of their dark color ; they are small, black, and ill-favored. The Maories were carried there in 1838 by a whaler ; they took possession of these islands and soon diminished the

number of its original inhabitants, so that at present it is very small. In 1840, Colonel Wakefield sent an agent in the ship *Cuba* to purchase the group for the New Zealand Company. The directors in London tried to re-sell them to a *Hamburgh Colonization Company*, but the English Government hearing of this, disallowed the sale as an illegal purchase.

A few years later some German Missionaries took up their abode on these islands, but they had already received the Gospel from some of the native teachers sent to them from the main land. A few settlers have long lived there, one of whom (Mr. Hunt) wrote an interesting account of his residence. Since that period the number has been increased, and the islands are now divided into sheep runs. The two largest are chiefly inhabited. They have a resident magistrate and a custom house.

The ancient inhabitants, though very degraded, skilfully constructed their canoes with inflated tubes of seaweed, the same kind are also used as water vessels, and serve the place of pots, in which to stow their oil and preserved birds, but now all their former customs are giving way to European ones, and will soon entirely disappear.

THE SNARES.—Sixty-two miles S.S.W. of Stewart's Island are the Snares; these are little more than rocks, the largest is two miles long by half-a-mile in width. The island is 470 feet high, and contains a snug cove on the eastern side, where a boat or small vessel may lay in perfect safety from all winds. They are destitute of vegetation, and covered with the *Pintado* or *Cape Pigeon*.

THE AUCKLAND ISLES.—About 200 miles S. of Stewart's Island are the Islands forming this group. The largest is about 30 miles long by little more than half that width; and the other, *Enderby's Island*, so called from the Lieutenant-Governor having fixed his whaling establishment upon it. These isles rise to the height of 2000 feet; they are well wooded, grassed, and watered. They abound in the seal, and offer a suitable rendezvous for whale ships, having good harbours. In a botanical point of view they

are very interesting, the vegetation in this high latitude partaking more of a tropical than temperate character, and in some respects closely resembling the Australian, the *Casuarina* growing there. The climate is temperate and remarkable for no great extremes; the winter perhaps being finer than the summer. Captain Ross was struck with the many advantages it possessed for a penal settlement; he places the average temperature at 45.27, in summer rarely more than 78° , in winter seldom less than 38° ; it contains 80 flowering plants and many of the New Zealand trees and birds. Latitude $50^{\circ} 32' 30''$ S.; Longitude $166^{\circ} 12' 34''$ E.

CAMPBELL'S ISLAND was discovered in 1810, by Captain F. Hazzelburgh, of the brig *Perseverance* of Sydney, belonging to Robert Campbell, and therefore called after that well-known merchant. It is 30 miles in circumference and very mountainous, the hills rising to 1500 feet elevation. The shores of its north harbour rise abruptly to 800 and 900 feet; it has two good harbours, one on either side. Not being so well wooded as the Auckland Isles, it looks desolate, although there is abundance of wood in sheltered places, and by their prostrate appearance indicate the power of the prevailing westerly winds.

Perseverance Harbour is four miles long, running more than two miles inland in a W.N.W. direction; the upper part is completely land-locked and contains abundant room for 100 ships, with plenty of good water. Latitude $52^{\circ} 33' 26''$ S.; Longitude $169^{\circ} 8' 41''$ E.

Of the Antipodes Islands little is known, except that they are mere rocks rising about 600 feet above the level of the sea, in Latitude 51° S., and Longitude 178° W.

The last remaining group belonging to New Zealand is that of the Three Kings; of these islands one only is habitable; about five miles in circumference and nearly a thousand feet high, being visible at a great distance, and seen from Cape Maria Van Dieman, from which it is 38 miles distant in a W.N.W. direction, and 47 from North Cape, E.S.E. The North Cape natives fled to this island when dispossessed

of their homes by the Rarawa, and only returned when that tribe sold the land. Latitude $34^{\circ} 6' 20''$; Longitude $172^{\circ} 9' 45''$.

COLONIZATION.

It was a common impression that the Missionaries have ever been hostile to colonization; this is not, however, supported by fact. The Missionaries received Captain Hobson on his arrival, placed themselves and their houses at his service. They engrossed the treaty of Waitangi, stood by him on every occasion, offered their aid in every way, furnished him with horses, natives, and accompanied him themselves to Hokianga and Kaitaia, where they obtained the allegiance of the chiefs. Archdeacon Henry Williams became his deputy to visit the South and obtain the signatures of the natives there to the treaty. In return for their services, the Missionary body received the fullest testimony from Captain Hobson, that it was only through their influence he had been able to carry out his instructions, and, therefore, made this official acknowledgment of their services: "There can be no doubt that the Missionaries have rendered important services to this country, for, but for them, a British colony would not at this moment be established in New Zealand."—*Governor's Speech, Dec. 14, 1841.*

The Missionary has always been ready to support the Government, and has received constant acknowledgment of the aid rendered. As one of that body, I can affirm, that it has always been the view I have taken and inculcated, that colonization, properly conducted, is the natural adjunct to Christianity, in civilizing aboriginal races. It was thus that the Sandwich Islanders rose to their present state of social advancement; there the two went on hand in hand. It is, therefore, not the Missionary that is to blame for any hostile feelings which may have arisen towards the colonist at home; nor is it to be laid to the charge of

Exeter Hall ; nor even at the door of the Aborigines Protection Society, however unfavorable the colonial feeling may be to that society for its late interference. The true parties who have prejudiced the public at home against the colonists are the New Zealand Legislature and the Press. So long as the former enact laws which the colonial papers denounce as glaringly unjust to the native, the home public will never give it credit for fair dealing towards them ; and so long as the Press itself affirms those acts to be so, how can the colonist expect any other opinion to be formed of the New Zealand policy ?

The "Southern Cross," of October 2, 1867, though no particular friend of the natives, speaks in the plainest terms of three Acts just passed relative to the native lands :—"One of these is the Native Lands' Act, 1867, which has been introduced as a substitute for the *iniquitous Amendment Act* of 1866." "We shall be surprised if there is not some provision in the new Act, enabling the Government to do as they please with the native lands. Indeed, it strikes us that, by a very harmless looking, but most ingenious, provision, this has been partially accomplished." "It would be in perfect keeping with the *avowed designs* of the Government in the speeches of Mr. Stafford, colonial secretary, and Mr. Richmond, the native Minister." Of another bill the same paper adds : "It actually deprives the loyal natives, who have recognized claims within the confiscated block, of *the redress for the loss of their land by compensation*." "And when we state that the miserable hostilities, which Colonel Haultain directed last summer at Tauranga, were caused by the Government attempting to carry out the arrangements in question in their own way, and that the dissentient natives are still in armed possession of the land, and as determined as ever to resist, we think we have said enough to satisfy our readers that the chances of quietly opening the Tauranga district are very small indeed." "The third bill is one dealing with the unhappy east coast natives at Turanganui," to supersede another, of which the "Southern Cross" thus speaks :—"But this Act, which originated

in a flagrant job, and was intended to harmonize with the Native Lands' Act, 1866, for the express purpose of facilitating jobbery, became so odious in the eyes of the public, owing to our efforts and exposures, that the Government were forced to give way to public opinion, and to cover their retreat they introduced the present Act." Such is a statement given by the "Southern Cross." What would have been said had it come from a Missionary, had one of that order dared to speak in such terms of the Government? and yet this has gone home and appeared in the home papers, from which this has been taken. What opinion can the readers form of the rectitude of the colonial policy towards the native from it? and this extract is but a very small part of the article,



THE BURIAL PLACE AT PUKE TAPU ATENE ON THE WANGANUI.

CHAPTER XI.

TAMIHANA WIREMU TARAPIPI TE WAHAROA.

THE year 1866 closed with the death of Tamihana Tarapipi, one of the most remarkable characters who has figured in the New Zealand war. A brief mention of him will properly close this sketch of it.

His father, Te Waharoa, was the son of Taiporutu, a Ngati-haua chief, who lost his life at Wanganui, in the Waharoa or chief gate of some pa he was attempting to storm; his widow from that circumstance named his infant child "Te Waharoa." When he grew up he became one of the most restless and warlike of the New Zealand chiefs, as notorious for his cannibalism as for his cruelty, which were carried to such an excess that his son, when quite a young man, determined to put an end to them. When the Missionaries came to Matamata, he was one of the first who listened to the Gospel of peace and love to all men. Through his instrumentality chiefly the desolating wars which his father carried

on were given up ; and soon the valley of the Thames, which had so long echoed with the horrid war dance, resounded with the sweet songs of Zion.

When Tarapipi became a candidate for baptism, he declared, that after he was baptized he would never engage in war again. He was soon afterwards made a member of the Church, and he kept his word ; although frequently invited by his friends and relations to take part in the feuds of Waikato, Waingaroa, and other places, he constantly refused. It was not until the war raged in Waikato, that he said, " If the soldiers cross the Maungatawhiri I am absolved from my promise, for I shall then consider it a defensive war." Tamihana, for so was he named at his baptism, was pre-eminently a man of peace for the long period of a quarter of a century, and chiefly employed himself in teaching his tribe the Word of God, and urging them to adopt the habits of civilized life. He encouraged Europeans to live at his place, and was ever considered one of their best friends.

The first cause of his stepping out of private life was when he saw the war raging at Taranaki, between Rawiri Waiawa and Katotore, in the midst of an European settlement, without any step being taken by the authorities to put an end to the deadly feud, although much blood was shed on both sides. He then came to the conclusion that the European laws only applied to one race, and there were none for the other. The visit of Matene te Whiwhi, to Taupo, to elect a king for the central parts of the island, which were still entirely in the hands of the natives, seems to have made a strong impression upon his mind, and after the second grand meeting at Pukawa, in Taupo, was held, Tamihana summoned another at Waikato ; it was there resolved to have a Maori king. He might have been elected himself, but he had no personal ambition ; the office was offered to Wiremu Neira, a loyal chief, who declined it ; and then Potatau te Wherowhero was pressed to take it ; he also was a loyal chief, and one receiving a pension from Government, which was continued to be paid to the day of his death ; he was persuaded to accept the

dignity, and thus became the first Maori King, being afterwards duly installed, in 1858, as Potatau the First. After his death, which shortly occurred, Tamihana appointed his son Matutaera to be his successor; thus Tamihana acquired the title of king-maker, but he was still a peace-maker, and even in this election of a king disclaimed any desire of renouncing his allegiance to the Queen, saying that the Governor ruled over the Pakehas and the king over the Maori, but the Queen over both. When in after days the war about the Waitara land commenced, and Wi Kingi te Rangitake gave up the piece of land in dispute for Tamihana to settle, that good and wise man wrote an excellent letter to Governor Browne, proposing that the dispute should be referred to the Queen for her counsellors to decide, that they should both abide by their decision. Had his good advice been adopted there would probably have been no war.

It was through his instrumentality that a Maori newspaper was printed, with the press given by the Emperor of Austria; this was called the "Hokioi." When the war was carried from Taranaki to Waikato, and the troops crossed the Maungatawhiri Creek, which they considered as their boundary, Tamihana joined the hostile natives; but when their strongest pa, Rangiriri, was taken, foreseeing that the further struggle would be useless, and must terminate in the loss of life and land, he wisely offered to surrender, but his people would not allow him to do so; he sent, however, his Mere as a present to the General, a token of his peaceable inclination; and when the Governor announced that he would dictate the terms of peace under the British flag at Ngarua-wahia, he intended then to have counselled his countrymen to accept peace. The Governor, however, did not go.

When the sad and revolting scenes were enacted at Opotiki, they so shocked and disgusted poor Tamihana, that they decided him in his determination to make peace. He had struggled for freedom, but, as a Christian, and when he saw the excesses to which the war had led, he at once tendered his submission to General Carey.

The Governor invited him to pay a visit to Auckland; this, however, he declined, but after repeated invitations to visit him at Wellington he consented, and was taken there in one of Her Majesty's steam men of war; he had a very flattering reception given him, being most hospitably entertained, and lodged in the commodious and comfortable Government buildings, erected for the express purpose of receiving Maori chiefs when they visited the Governor. During his stay he preferred a petition to the General Assembly, then sitting, to restore Waikato. His love for his country was ever uppermost in his mind; his petition, it scarcely need be added, was not entertained. Afterwards, the Superintendents of Auckland, Ahuriri, and Wellington, with other members of the General Assembly, invited him to a dinner given in his honor. Even there his patriotism shone forth; after dinner, when draughts were proposed, he offered to play them all for Waikato; his offer not being acceded to, he played with each and won. Soon after he was taken back in the same way he came. Disease had long set in, being in a deep decline, he returned to the Thames, and only lingered to the close of the year, dying with the Bible in his hands. It was unjustly said he became a Hauhau, but he never swerved from his faith.

The "Southern Cross" gave an interesting account of the last days of Tamihana Tarapipi, from which we learn that the fine old chief up to the last expressed the most friendly feeling towards the Pakehas. When on the point of death, Te Oriori asked, "What shall I do, and the Maories, your children, when you are dead?" The answer was, "You must stand by the Government and the law; if there be any evil in the land, the law will make it right." During his illness there was nothing like Pai marire ceremonies tolerated near him. He himself, as long as he was able, read his Bible, and carried it with him. When too weak to read, always before he was lifted, the following prayer was offered up by the tribe:—"Almighty God, we beseech Thee give strength to Wiremu Tamihana, whilst we remove him from this place. If it please Thee, restore him again to perfect strength; if

that is not Thy will, take him, we beseech thee, to Heaven." Thus this noble chief died practically carrying out the sentiments enunciated when commencing the King Movement. "Te Whakapono, Te Aroha, Te Ture;" Christianity, Love, and Law.

There is something very sad in the death of this patriotic chief; a man of clear straight-forward views; sad that a man, who possessed such an influence for good, should thus have been ignored by the Government, when, by his aid, had he been admitted to our councils, a permanent good feeling might have been established between the two races. But Thompson is no more; and, as a chief said when petitioning for the restoration of his land, "We are like the morning mist which for a while hovers over the earth, and when the sun arises disappears";—so has it been with him, but still the memory of his acts and deeds will long survive.

Translation of W. THOMPSON'S Reply to his Excellency's Declaration, addressed to the Natives assembled at Ngaruawahia.

THE thought of the Maori with reference to these causes of jealousy which are agitated in this island. Alas!—lack a-day! Well, go on, O mocker, O writer hither.

A SONG.

Ere a threat to strike fell from the lips,
The paddles of Kehu in the south are flashing;
The heart misgives by reason of the rumour;
I hastened through to Te Wake Wake;
I was not mindful of the shade of Nga Mota;
Thy person was with thy friend, thy feet were given to me,
That it might be supposed that thou regardest me.
The barrier of Kirikiri now divides us—
The dazzling height of Hikurangi.

* * * * *

I must plunge unwittingly into the place of departed spirits,
Barely holding on at Morianuka
With the loved one, fruit of mutual embrace.

My song refers to those who are double hearted—whose lips are given to this side, and the heart to the other side. That is it. Hearken! This is my thought with reference to the currents

of the inland streams, which flow in their deep channels from their sources, with the mouth open until they reach the point where they terminate. I thought that the currents of every river flowed together into the mouth of "Te Parata,"* where no distinction is made; nor is it said "you are salt water and that is fresh water, remain you away," from a preference for the salt water only. Nay, but it is for them all, in like manner as the currents from the various islands flow into the mouth of "Te Parata:" so, also, all the kingdoms of the different nations rest upon God as the waters rest in the mouth of "Te Parata." When this work is arrived at, we are rebuked. Now, when I worship God I am rebuked. This great name of God, which is spoken of to me, why is this free to me?—while of this name of king it is said "It is not right (to mention it), it is a sacred thing." Enough, O friends. It is founded only upon the relation subsisting between the master and his slave. Although the word of the slave may be right, the chief will not admit it to be right. This is it, O friends. Look you at Deuteronomy xvii. 15. If all the kings of the different islands (countries) were from Rome only, from thence also might come one for here; but is not the Queen a native of England, Nicholas of Russia, Bonaparte of France, and Pomare of Tahiti, each from his own people? Then why am I or these tribes rebuked by you, and told that we and you must unite together under the Queen? How was it that the Americans were permitted to separate themselves?—why are they not brought under the protecting shade (sovereignty) of the Queen, for that people are of the same race as the English; whereas, I, of this island, am of a different race, not nearly connected? My only connection with you is through Christ. (Ephesians ii. 13.) Were all the different islands (countries) under one sovereignty—that of the Queen, it would be quite right, no one would differ; all this island would also be united with the rest; instead of which, each nation is separate, and I also stand here in my own thought, which is this, that I must have a king for myself. Friends, do not be offended. Leave me to make known my thoughts with respect to this great matter, which has furnished us with a cause of dispute. Is it on account of the treaty of Waitangi that you are angry with us? Was it then that we were taken possession

* Te Parata was supposed to be an immense abyss in the ocean, into which its waters were constantly rushing until it was filled, and then ejected again, thus causing the ebb and flow of the tide.

of by you? If so, it is wrong. Look, there are two stores of goods (or shops). The goods in one store are sold; those of the other are not sold. Now, do you consider that because the goods of one store are sold that the goods of the other all went also. I say they did not go. So with the consent of one chief, that which belonged to another did not go by such consent being given. It is a similar case to that of the two stores. What harm is there in this name that you are angry about? The great thing has been given to us, even the sacred things of God. We accepted those sacred things, Baptism, the Lord's Supper, and Marriage.

I say, O my friends, that the things of God are for us all. God did not make night and day for you only. No, summer and winter are for all, the rain and wind, food and life, are for us all. Were those things indeed made for you only? I had supposed that they were for all—if some were dogs and others were men, it would be right to be angry with the dogs, and wrong to be so with the men. My friends, do you grudge us a king, as if it were a name greater than that of God. If it were that God did not permit it, then it would be right (to object), and it would be given up; but it is not He who forbids, and while it is only our fellow-men who are angry it will not be relinquished. If the anger is lest the laws should be different, it is well; let me be judged by the great Judge, that is, my God—by Him in whom all the works that we are employed in have their origin. And now, O friend, leave this king to stand upon his own place, and let it rest with our Maker as to whether he shall stand or fall. This is sufficient of this portion of my words, and although they may be wrong, yet they are openly declared.

Those words of mine are ended. I will now commence upon another subject among the many which we talk about.

At the commencement of this war at Taranaki, I meditated upon the haste of the Governors to be angry (to commence hostilities). There was no delay, no time given: he did not say to the Maories, "Friends, I intend to fight at Taranaki." No, there was nothing said, not a word. That was why my thoughts dwelt upon what is said—Peter ii. 14. I thought that he would have remembered that word "to praise those that do well," and "condemn those that do evil." Come now, O friend of the Pakeha, and also of the Maori side. Look at the evil of Te Rangitake, or at his good (conduct). Wherein was Te Rangitake bad? Was it in holding his land that he was bad, or what? It is for you to

look. Was it in casting away the surveyor's chain? Where was the offence? Look! Is a man put to death before his offence is proved, or has the law been abandoned by which it is said, (condemn) not from the word of one witness, but by the words of two or three witnesses shall the right or wrong be ascertained. Did the Governor send word that the men who lived near should assemble to point out the laws of William King and Te Teira, and that you might know that Te Rangitake was in the wrong and Te Teira in the right, and then when the wrong of one should have been seen, punishment should have been inflicted on the wrong doer, and the well doer been spared. That is my thought. Do you consider that this war is a just war? Is it good in your opinion to give vent quickly to anger, (to hasten to go to war?) Yes; but according to me, hasty anger is wrong. Paul says—"that Charity suffereth long and is kind, is not easily provoked, thinketh no evil, suffereth wrong."

Friends, wherein is our friend the Governor right, whom you believe in? Te Rangitake, the man of calm thought, is misjudged by you; and the Governor, who hasted to anger, is supported and praised by you. Hence my thoughts are perplexed in my heart, for hasty wrath has been condemned by James, who hath said—"Be slow to wrath, swift to hear." As it is, the precept in Proverbs has not been carried out.

Friends, let ME, let ME, who am a child, get angry hastily. The proverb is "a child who breaks calabashes, or who cries for food," which is another proverb for a child. But for you to adopt that hasty mode of proceeding is, I think, wrong. Rather is it for you to do things deliberately, as you have an example to go by. The Word of God is your compass to guide you—the laws of God. That compass is the Ten Commandments. The compass is for directing the thoughts to consider the orphan and the poor. The compass is, carefully considering before inflicting punishment. Enough upon that.

With reference to the going of the Waikatos to Taranaki, for which we are reproached by the Pakehas—hearken, and I will tell you. It was Potatau who fetched William King from Kapiti; he was brought back to Waitara, to his place. That was how the Ngatiawa returned to Taranaki. I look therefore at this word of yours, saying, that "It was wrong of the Waikatos to go to Taranaki." In my opinion it was right for Waikato to go to Taranaki. Come now, think calmly. Rauakitua, Tautara, and

Ngatata were blood relations of the Waikatos. It is not a gratuitous interference on the part of the Waikatos. They were fetched. They were written for by Wiremu Kingi and Hapurona by letter. And that was why Te Wetine Taiporutu went to that war. But I think that the man who condemns should possess judgment, he should look at the going of Waikato (to join in the quarrel) and at the going of the Governor. These were the grounds for Waikato's going, the bringing back (of William King) by Potatau, out of friendship to William.

In the second place, because of their relations, Rauakitua, Tautara, and Ngatata; the third they were written for; the fourth, Potatau's word that land selling should be made to cease. These were all the grounds of Waikato's interference. If the Governor had considered carefully, Waikato also would have considered carefully; but the Governor acted foolishly, and that was why the Waikatos went to help William King. For Wi King was a man who had not been tried, so that his fault might be seen in justification of inflicting severe punishment. You mock us: saying that this island is one, and the men in it are one (united.) I look at the Pakeha, who madly rushed to fight with Wi King. Had he been tried, his offence proved, and he had then been contumacious to the law, their interference would have been right, as his conduct would have been trampling on the law. As it is, that side (the Pakeha) has also done wrong. According to your word, that side is right; according to mine, also this side is right; but I think that side is wrong. Enough of these words. Here are others:

About the word relative to the murders, my opinion is decidedly that it was not murder. Look, Ihaia murdered Te Whaitere. He caused him to drink spirits, that the senses of Te Whaitere might leave him. He was waylaid, and died by Ihaia. That was a foul murder. You looked on and made friends with Ihaia. That which we regard as a murder you have made naught of; and this, which is not a murder, you called one. This I think is wrong, for the Governor did not say to William King and the Ngatiruanui, "O, do not kill those who are unarmed." Nor did he direct that the settlers living in the town should be removed to Auckland, where there was no fighting, and there stay. For he knew that he had determined to make war at Taranaki, and he should, therefore, have told his unarmed people to remove out of the way. He did not do this. Had he even said to the Ngatiruanui,

“Friends, do not kill the settlers,” it would, to some extent, have been a little clearer. Enough on the subject of the murders.

This portion is about the property (plunder.) With reference to the property of which you say that we are to restore what remains, that I also do not consider right. Hearken to what I propose with respect to that. The Governor was the cause of that. War was made on William Kingi and he fled from his pa.

The pa was burnt with fire, the place of worship was burnt, and a box containing Testaments : all was consumed in the fire ; goods, clothes, blankets, shirts, trowsers, gowns,—all were consumed. The cattle were eaten by the soldiers, and the horses, one hundred in number, were sold by auction by the soldiers. It was this that disquieted the heart of William King, his church being burnt with fire. Had the Governor given word not to burn his church, and to leave his goods and animals alone, he would have thought also to spare the property of the Pakeha. This was the case of the Pakeha’s property being lost (destroyed). When William King was reduced to nakedness through the work of the Governor, he said that the Governor was the cause of all these doings. They first commenced that road, and he (William King) merely followed upon it.

Friends, look you to this : one hundred horses were sold by auction, property and food consumed, houses burnt with fire, and the cattle eaten by the soldiers. Whose work was that ? The Governor’s own, for he commenced the work of confusion spoken of in this Declaration.

This is all I have to say to you at the present time. Hereafter I will send you some more of my talk, that is when I receive an answer to this. Enough.

From your loving Friend,

WI TAMIHANA TE WAHAROA.

Letter to His Excellency the Governor from the Runanga assembled at NGARUAWAHIA.

NGARUAWAHIA, June 7, 1861.

Friend the Governor,—Salutations to you. This is a word to you from the Maori Runanga. Hearken ! This is our thought to you : Tell us of the death for this island first, and let the fighting be afterwards. Let not the proceeding be like that in the case of Taranaki, which we and you worked at in the dark ; we did not understand what was the good of that quarrel. Let

you and me deliberate carefully this time; these are our thoughts at the present time. We hear "korero," (reports), the talk which is going about Waikato, and comes from where you are: that the General insists upon (urges) a war with Waikato. If this report is correct, write to us; let the talk come first, and do you carefully weigh the matter (turn the matter over in your mind.) Let this be the result of reflection, even the withdrawal of the troops, who we hear are clearing the roads. If a stockade is made for the soldiers at Te Hia (Mangatawiri), and at other places, our opinion is this:—Be not in haste to begin hostilities; let us duly remember the words of St. James. "Slow to wrath, swift to hear." This, O Governor, is what we think; do you look to these things, even fighting with words against the errors or offences of the Maories, and let it (the offence) be clearly laid down, that the eyes of the great and of the small may clearly perceive it, ere you be swift to wrath. This is our policy: We are not going to rise up to fight: rather will we wait until the eyes have seen, the ears heard, and understanding has entered into the heart; then shall we see what is the good of fighting, and there will be a just cause for the chastisement inflicted upon evil men, that is, us Maories.

But now, oh Friend! restrain your angry feelings against all parts of New Zealand. Let our warfare be that of the lips alone. If such be the course pursued by us it will be a long path, our days will be many while engaged in fighting that battle. Let it not be transferred to the battle (fought) with hands. That is a bad road, a short path; our days will not be many while engaged with the edge of the sword. But do you, the first-born of God's sons, consider these things. Let not you and me be committed to the short path; let us take the circuitous one; though circuitous, its windings are upon firm ground.

PROVERB.

Not by the direct path, that means traveller's fare—short commons. Let us take the circuitous route, that means abundance, or the portion of the stayer at home.

No more, oh friend. It is for you to interpret the meaning of these proverbs. There are more to come. No more at present.

From the RUNANGA MAORI.

His Excellency the Governor of New Zealand.

Copy of a letter from Wm. Thompson to his Excellency the Governor.

NGARUAWAHI, June 7th, 1861.

TO THE GOVERNOR OF AUCKLAND,—

Friend,—Send my korero to be printed, that the source of my thoughts may be seen, and the cause of my exertions on the side of the Maories. I will commence my narration from the time of my first conversion to Christianity, which was during the Rotorua war. The war had been carried on for two years when I commenced to worship God. The name of my minister was Alfred Brown. That Pakeha was plundered by my tribe. My “karakia” commenced after the departure of my minister; he went to Tauranga, and I stood in his place,—the war at Rotorua still being carried on. I urged that the feud should cease, and that feud was ended. The Hauraki (people) commenced again, and Topa Topa, Urukarakā, and Kaukiuta were taken. My tribe again rose to seek payment, but I repressed them, and that ended the Haurakis made another attack at Waiharakeke, and Pinenga was taken by Taraia. My tribe again rose to take revenge, but they were not permitted (by me) to rise and do so,—they were repressed by me. At that time my name was Tarapihi. I had no minister to strengthen me in that work which God sent into New Zealand, to every part, and to every island. I was given this work to do by the stewards of Christ, and I also worked during the time there was no minister. When my work had increased, then only did my minister return to see after me, that is, his place was on his feet: he used merely to come to baptize and to administer the sacrament, and then return to Tauranga. I worked at quarrels about land, and through my exertions these troubles were with difficulty ended. By this time there were many ministers at all the places, whilst I continued to reside at my place without one. I thought about building a large house, as a house of meeting for the tribes who were living at variance in New Zealand, and who would not become united. That house was erected, and was called Babel. I then turned my thoughts to seek some plan by which the Maori tribes should become united; that they might assemble together, and the people become one, like the Pakehas. The Ngatipaoa were invited, and came to me, and united their talk for good.

Afterwards the Ngatitamatera were invited and came; afterwards the Ngatiwhakane were invited, and they came; afterwards the Ngatiwhanaunga were invited, and they came. However, they merely assembled together, evil still manifested itself; the river of blood was not yet stopped. The missionaries acted bravely, and so did I, but the flow of blood did not cease. When you came the river of blood was still open, and I therefore sought for some thought to cause it to cease, as the ministers had long persevered. I considered, therefore, how this blood could be made to diminish in this island: I looked into your books where Israel cried to have a king for themselves to be a judge over them, and I looked at the word of Moses in Deuteronomy xvii. 15; and in Revelations also, and I kept these words in my memory through all the years, the land feuds continuing all the time, and blood still being spilt, I still meditating upon the matter. When we arrived at the year 1857 Te Heuheu called a meeting at Taupo. Twice 800 were assembled there. When the news of that meeting reached me, I said, I will consent to this to assist my work, that the religion of those tribes that had not yet united might have time to breathe. I commenced at those words in the Book of Samuel viii. 5, "Give us a king to judge us." This was why I set up Potatau in the year 1857. On his being set up the blood at once ceased, and has so remained up to the present year. The reason why I set up Potatau as a king for me was, he was a man of extended influence, and one who was respected by the tribes of this island. That, O friend, was why I set him up, to put down my troubles, to hold the land of the slave, and to judge the offences of the chiefs. The King was set up, the Runangas were set up, the Kaiwhakawas were set up, and religion was set up. The works of my ancestors have ceased, they are diminishing at the present time; what I say is, that the blood of the Maories has ceased (to flow.) I don't allude to this blood (lately shed;) it was your hasty work caused that blood. I do not desire to cast the Queen from this island, but from my piece (of land). I am to be the person to overlook my piece. Enough.

Another portion will follow.

From WI TAMIHANA.

Petition of Wi Tamihana Te Waharoa.

[TRANSLATION.]

TO MR. FITZGERALD ;

TO THE GENERAL ASSEMBLY OF NEW ZEALAND.

WELLINGTON, *July 24, 1866.*

O friends, my friends who are dwelling at Wellington—whether they be Maories or pakehas—be not wondering in your minds as to the cause of my coming here—be not anxious as to what it might be—the chief cause is the great news of the doings of the Parliament which has come to my dwelling place, which found me dwelling at my place called “Great Darkness” and Sorrow-of-heart.” The report of its doings reached me, and said, “William, there is a great power at Wellington ; although a matter be of exceeding great weight, it can be lifted by that power—though it be ever so fast (bound), it can loose it.” That name, therefore, became to me a subject of hope—vain hope—“how could it be accomplished in spite of the difficulties of Taurangatao, which lay heaped up before him.” Until the time your parent, the Governor, saw me—no sooner had he expressed his wish that I should come hither than both my soul and body rejoiced within me. No thought was taken of tribe, wives, or children, by reason of the joy of heart. The joy of my heart arose from the fact that I was coming into your presence—there to give utterance to those matters which were causes of so much anxiety to me every-day.

1. That some measure be devised to straighten those curvatures, by reason of which we all fell into error.

2. For Waikato to be given back to me.

One matter only shall occupy my attention throughout this appeal, that is, to recount the cases in which we have fallen into error.

(1.) The case of Te Waitere.—All the people, and I myself, said, “Ihaia had committed a murder,” and then it was said that “the blood of Te Waitere should be upon his head whose hand had shed it.” But he was supported by the many thousands of England : because of which it was not possible to bring the offender to justice—that was the origin of the evil (in the first instance).

Then commenced your evil name (with us) and our evil name with you—and so on up to the time of the King movement—

then grew rapidly* that tree which was planted by Ihaia—it bore fruit—evil fruit. When I saw that fruit was evil, I sent and cut it down. After that tree had fallen then it was said that out of the King movement originated the proceedings of that man, and thus it was that the fruit which had been produced was evil fruit. Then I compared the case in point with the Divine precepts—but I saw not in what way it was wrong. Then I compared it with the customs of men, but saw no fault, for I went so far as to mention the case of the Queen, of Nicholas, of Buonaparte, and of Pomare also. I also looked into the word of the Lord in the book of Moses, and compared the case with everything bearing upon it. After that, I sat down and pondered the same (in my heart), and so on up to the time of the visit of our parent Grey to Taupiri. We then went with the gathering to see him. There were two words at that meeting which were engraved by the Runanga on the tablets of their memory.

1. My word to him (the Governor) proposing that I go first to Tatarimaka. But he (the Governor) altogether opposed it, and it was not again referred to. After that Heta Tauranga rose up and said, “O Father, the Governor, my kingdom will not be put an end to by you if we still work on together in a tranquil manner, but if you fight then will it be put † a stop to.” Then the Governor replied, “O son, I will not smite thee with the sword, but I will smite thee with my good works.” Upon this that young man turned to the congregated Maories and said, “Have you not heard the word of your parent?” The meeting replied, “Yes.” There were many other words—but these were the matters we felt most anxious about. After this letter of Rewi was sent, the Governor arrived alone (at Taranaki). That letter had already got there, and my letter also got there at that time. When it arrived there, Taranaki and the whole of Atiawa saw it, and when it was read they burst into fits of uncontrollable laughter—the only return to me was shame. No sooner had the Governor got there with his pakehas than death fell upon them. I remained at home, and thought perhaps it was owing to the action taken by Rewi and Te Herewini that this evil had taken place so suddenly. Then my thoughts reverted to what I had said to Wiremu Kingi, that the case of the Waitara should be investigated—to which he did not consent. I then again proposed that Tataraimaka be given up to the Governor, but this was not con-

* Great.

† But by fighting only will it be put an end to.

sented to at all by any of the Taranaki tribes. Because of this, I said this fault is not Rewi's and Te Herewini's—if their letters had never reached Taranaki still those pakehas would not have been spared—inasmuch as their hands had not relaxed their hold upon Tataraimaka; that was why I felt so anxious about Taranaki at that time. At the time of the return of the Governor and his soldiers, I was still endeavouring to find out about the death of the pakehas at Taranaki—whether it was right or wrong that they should die. I came to the conclusion that it was right they should die—that it was not murder, for they themselves were carrying guns, so it occurred to my mind that they were not unwarned, and that they were aware that they would meet with Maories.

Now, O friends, this is where I find fault with carrying this war into the Waikato. It was not brought here upon any clear understanding, in which case you and we could have sought out some good reason for fighting betwixt ourselves, but on the other hand it was done in darkness, and its manner of conduct was dark likewise, and it was impossible to restrain the turbulent spirits,* and it became a pain gnawing the vitals in consequence of us (you and us) having rushed headlong to death—that is to say, into error. For I had said in my own mind, Leave the race that is cowardly to be cowardly still, and the race that is wise to do that which is just, so that the life of the man that should live and the death of the man that should die may be manifested. But it so happened that they both rushed headlong to evil, and fell both of them into the ditch. Had our war been left as I proposed, to be carried on by word of mouth only, then would it have been found out how groundless the alleged grievance of the Maori or pakeha was.

Behold, I was not apathetic in performing that which was good, inasmuch as my word went forth for those which were defenceless to remove to Auckland, lest they suffer by reason of the laws of New Zealand; but my word was not accomplished by you, and when you saw that unarmed ones had fallen, then you applied an evil murderous name to us; but I thought that we were not accountable for those slain, but rather you yourselves were; for you were taken up with poohpoohing my advice, and left it to be a bad name for me. For you said that I was bent on fighting because my word had gone forth so quickly, for the

* Desperately bent on accomplishing mischief.

unarmed to be removed to Auckland. In that case you are wrong again, because having seen that I was bent on fighting, why did you not have all such people removed, lest they be overtaken by my fighting, as it had occurred to you that such would be the case?

O friends, I did have respect for the laws of England. Your word did come after me, saying that you were averse to ambuscades and killing those that were wounded; whereupon I exhorted my tribes to give over committing such acts, they accordingly forsook such acts, and shaped their course by the laws of England, from Meremere right on to the time of the fall of Rangiriri. Then my wives and children fell there. Then again I was condemned by the laws of England because of the women and children who died with the men of strong hand that fell in the fighting pa. I then left that lesson (learnt there) in my mind; then the word of General Cameron came to me for peace to be made. I agreed, and gave up my "mere paraoa," in token of having relinquished my weapon. I then went to Ngaruawahia, I was there, the General and his word were also there coming up after me. When I saw (what that was) I gave up Ngaruawahia to lie in the peace-making, and went on to Maungatautari. When I got there the word of England came up after me,—“The Horotiu river will not be traversed by the steamers,” but they “will continue to sail on the Waipa in pursuit of Rewi; Ngaruawahia shall be the boundary as far as Tamihana is concerned—the steamer shall not go to Horotiu.” Was it not Bishop Selwyn who told us this? Was not this second word also spoken by his mouth?—“That the Maori people dwell quietly at their own places on the banks of the Horotiu. So, therefore, the women and children, and the men also, dwelt quietly at their own places up to the time that the Bishop and his soldiers arrived before Paterangi. But I and my tribes did go then to help Rewi and his tribes; then it was I acted in accordance with the word of England, which condemned me for the death of women who fell in the fighting pa. I divided off Rangiaohia to be a place of abode for the women and children, and I drafted off some men to carry food to Waipa—that is to Paterangi. No sooner did the General see that we had all assembled there, than he turned round and commanded his soldiers to go to Rangiaohia, to fight with the women and children. He did not heed the fact that we had collected at Paterangi upon his word desiring us “to gather together into

one place to fight, although we should number 2,000"—“I will not fear; I will go straight on and fight them”—that is to say, us.

So we assembled at Paterangi. One word of his we greatly desired; it was this: “If I fight the Maories whilst they are gathered together, and I prove stronger than they, peace shall be made; if they prove stronger than I, let peace be made;” and I was much pleased at that proposal, thinking that it would be heeded, when behold he went off to Rangiaohia instead, so I was troubled by a fruitless pursuit of his words, which were not fulfilled.

Three of the laws of England were at that time broken by the laws of New Zealand; for this is New Zealand law.

1. Ambuscades; that is to say, secret attacks.

2. Killing women and children.

3. Burning people alive with fire.

When I found the English people adopted that mode of action, I called to the Maori people, and enjoined them not to return again to those practices. “Leave it to be for England to take up the putrefactions of my ancestors, *viz.*, killing women and children, and burning people alive in their sleeping houses.” The Maori people assented to me and what I said to them.

O friends, because of this did I fully consent to the fighting; because of my women and children having been burnt alive in the fire which was suffered, rather than the edge of the sword to consume their flesh. I would not have regarded it had it been only the men; there would then have been a reason to have thought less of what the rage of the fire had done on account of their having shot seven pakehas; my relatives were treated in the same manner at Rangiriri—they were burnt alive in the fire. I did not grieve for that, but a thought came to my mind lest what England had taught should be set aside by the teaching of New Zealand; but when those doings were enacted again at Rangiaohia, then came up fresh in my memory that which had already been done at Rangiriri. Within me are collected the many things which have troubled us all—but I will confine myself to these. At the time of the fight at Rangiaohia I discovered that this would be a very great war, because it was conducted in such a pitiless manner. After that (Rangiaohia), the steamer sailed up the Horotiu river. I then said to the people who were living beside the river at their usual places of abode, “Come, let

us off to Maungatautari—leave this place to be without occupants, lest evil spring up here.” So they hearkened to what I said, and we all gathered to Maungatautari. The steamer also came there. Then I said to my people again, “Let us leave this place to be alone.” They again assented to me and what I said, but we did fight then with the soldiers, for the space of about ten minutes; then we left off and went to the mountains, to Patetere, and left the river of Waikato. Because of my great desire for peace, therefore did I remove my people from thence lest further grief should be occasioned by the death of relatives, in which case it would not have been possible to suppress the evil.

Now, O friends, this is how I have been saved from evil—because of my constant striving to do that which is good, ever since the introduction of Christianity on to the time of the King movement, and up to the present days of darkness. After we had embraced Christianity, when my tribe sought payment for our dead who had fallen I did not give my consent. Then I said, “Stop, strive to repay in a Christian manner. Let peaceful living be the payment for my dead.” They consented. I then drew all my enemies to me; they all came, not one continued a stranger to me; but all became related to me in the bonds of Christian fellowship. Then I said, what a good payment this is for those that are dead, this living peacefully!

In the King movement were brought to an end the land brawls which had previously existed between father and son, between brother and brother. I then again said, what a good recompense this is for such cowardly conduct (this peace existing amongst relations during) the King movement; and men dwelt in a tranquil state.

During the time of this cowardly* war, my desire for peace-making commenced at Rangiriri, and continued to the time of Ngaruawahia, Maungatautari, Patetere, Tamahere, during the visit of Mr. George Graham—Tamahere at the time of Governor Grey. Because of my continued desire for the establishment of peace, therefore have I come to Wellington. I again say, what a good recompense this is for this kind of work, a heart (continually) striving to consent.†

Follow, O Assembly, after me, and measure my steps from the beginning up to the present day. Weigh also my words from the first until now, for everything is weighed—articles of food

* Groundless.

† Continually anxious to make peace.

are weighed, and clothing is sold by measure ; land is also meted out, and should not the mind of man be weighed ? will it not be measured to discover its weight, or its dimensions ? That is all.

Your friend,

WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

“The Hokioi,” which flies abroad.

“Listen O Kings, be instructed ye Judges of the Earth.”

NGARUAWAHIA, *Feb.* 13, 1863.

THE misunderstandings of the two races ; a dark day, a cloudy day, the blue sky invisible, the sun's rays cannot be seen : the things which make us suspicious, this is the subject we write about.

The Waikato river does not belong to the Queen, but to the Maori alone. The things alluded to which render us suspicious. The sending a steamer up the Waikato is the first. The bringing up a great gun in it is the second. The sending for things calculated to excite fear. Our knowledge that the steamer is made of iron, and that no notice has been taken of our wish not to have a steamer sent there. The word of the Governor likewise to Wi Tako and Heremia that the flag must be given up and the work of the King put an end to. Although nothing certain was spoken of the steamer before, no sooner did the word go forth about one, than a steamer appeared in the Waikato. Then first was the fixed determination of the chiefs expressed ; “Let there be no steamer, no road.” But vain is the effort of man ; Waikato agreed there should be a path for the European and Maori, and it was proper. The word was printed the river is to be open for canoes to bring up goods ; and about the road, let it be open : such was the message sent about the road, “O chiefs, suffer the road to be made for us all to carry goods along,” therefore the chiefs struck out their former refusal, saying the Waikato is open, but if this be regarded as a consent for the Governor to bring up the steamer, that is to open the Waikato, be it so. Listen to the meaning of the word open : four of the messengers said, open the road for the carriage of our goods, it is for you, my friends, quietly to consider the reason why these words went forth from the Maori, let it be open ; according

to my idea the word is a payment for open the two, both the river and the road. But this is enough on this subject. Rather let us look beneath, that there may be joy in their paddling; in my opinion these words fully agree, three kinds of joy! three sources of it, carts, horses, men. With the paddling, there are canoes, paddles, men; look also to those things, the cart man is able to drag, the horse he is able to lead to his pasture, and the paddle he can put in its proper place. But to what part of these words can the Maori apply the bringing of the steamer into the Waikato. Although a steamer, can it reach the goods that are inland which are suitable to load it? Has Waikato invited the steamer to come? We think no encouragement has been given for its coming. But let us seek whether there is any love for your Maori friends in sending it. Why do you not bring the cart to fetch and carry what you want?

But if this arises on account of the soldiers, what is the reason when you have made the road that you abandon your carts as useless. Truly trusting to the word we have heard, that the Lord made great rivers as highways for all men, whether European or Maori, which is true, still our Lady the Queen has given us a bright word, she said to those chiefs who are not agreeable to give up the sovereignty of their land, of their rivers, of their fisheries to her, it is good, leave the *mana* with them: this is one of our rivers we are unwilling to give. My friends, why do you not confirm this gracious word of our Queen, which you have trampled entirely beneath your feet; but if the coming of the force to Tuakau is the reason of your thrusting the steamer into the Waikato, will this be strange if a two-fold or three-fold payment for it be sought. Truly we believe the word which our ears have heard; you are devising war, therefore you build barracks for the soldiers. Alas, this is your doing, O Governor, you do not open the oven that your Maori children may clearly see what it contains, sufficient that I bring forward the source of sorrow. Our Friend, the Governor, sending the steamer into the Waikato.

* * * * *

Friend, the Pihoihoi, I salute you my child, be quiet; don't let us two quarrel, I have seen your word for me. I fly in the sky above, I am not near the earth; friend from the earth, I soar above to heaven, my bag hangs up in the house of my great ancestor Tiki; I come and go as I like. The drifted sea-weed which lies

unnoticed in the courtyard of my place has a putrid smell—faugh ! From the sea is that weed,—seek that which is right from us both. Give over quarrelling with me. Open this fish ; the dog Rapake has a good appetite to devour all the filth within.

The above is the leading article in the King's newspaper, with the terminating one, an answer to an opposition one, "The Pehoihoi," 'Sparrow,' conducted by Mr. Gorst. The Hokioi is a fabulous bird supposed to float in the higher heaven. The writer charges Mr. Gorst with being under the power of the Governor, whilst he is a free agent, and he contemptuously likens his adversary to sea-weed, the refuse of the ocean ; everything relating to it refers to the European as fresh water does to the native.

JOHN WILLIAMS.

JOHN WILLIAMS HIPANGO, a chief of the Nga-ti-tua mango hapu, was the most influential native in the Wanganui district, for although, nominally, Hori Kingi Te Anaua ranked as the head, Hipango was the directing spirit of the tribe. He was the greatest landed proprietor of all the Wanganui chiefs, his claims extending fully seventy miles up the river, and as many along the coast ; at the same time, he was most liberal in bestowing portions to those chiefs who had none.

From his earliest acquaintance with the European, he became his friend, and continued to be so to the end of his life. One of the first to embrace Christianity, on its reaching Wanganui ; he was made a teacher, and proved himself an exemplary one, always using his influence to support the Missionary, and repress the heathenism of his people.

In 1846, when the Taupo natives and Mamaku with his tribe made a hostile raid upon the infant settlement, the little community applied to Hipango and the Putiki chiefs for help ; they responded to the call, and garrisoned the town, until two hundred men, under Captain Laye, were sent for its protection ; they then surrendered their trust into the

hands of the military. The Europeans acknowledged the protection they had received and the preservation of the place, by giving their defenders a public dinner.

During the following year the family of the Gilfillans were barbarously murdered, in retaliation for the supposed intention of the Europeans to murder an old chief. Hipango, to prove that his tribe had nothing to do with it, volunteered to follow the murderers, who had retreated up the river, and capture them; there were six of them, Hipango's party numbered the same, being all determined men. Though the others had twenty-four hours' start, they were overtaken, and after a severe struggle, in which both canoes were upset, the capture of five was effected, the sixth having previously landed and reached his tribe. In returning down the river they were fired at, but succeeded in safely reaching the town and giving up the prisoners to the authorities; having in less than twenty-four hours paddled nearly sixty miles, without stopping for rest or refreshment.

Hipango continued to live most consistently until the beginning of 1855. When it was known that I purposed to visit my native land, the Maories were anxious to avail themselves of the opportunity of sending presents to Her Majesty, and selected Hipango to be my companion, providing him with ample means to carry him to England. We touched at Sydney, which, being the largest and best-built town he had ever seen, struck him with astonishment. He visited Mr. Marsden's house at Parramatta, with deep interest, as having been the residence of the man they viewed with the greatest reverence, from his first bringing the Gospel to their land.

When we reached London he was struck with the continuous stream of life which rolled along its streets; at first he could not conceive how such a multitude could be fed; this led him to examine the shops as we passed along, and when he found how abundantly they were supplied with all kinds of food, the surprise was transferred to the source from whence it was derived. The general exhausted appearance of the land further astonished him; he exclaimed, what clever men the farmers must be to obtain such supplies from so poor a soil.

Whilst we were in town a vessel arrived in port which had been recovered from its crew, who had mutinied, by the instrumentality of eight New Zealand sailors in it; they seized the crew, put them in irons, restored the vessel to the captain, and safely worked it, under his direction, to England. In return they were sent to the Sailors' Home; when the circumstance was known to the Church Missionary Society they informed me of it, and on the Sabbath, accompanied by Hipango, I gave them a service in the chapel, which was probably the first in Maori to a native congregation in London, or even in Great Britain. Hipango afterwards paid them several visits and had prayers with them. He took a deep interest in the London Jews' Society, and endeavoured to convince those of that nation who were under instruction, of the truth of Christianity, and with such earnestness that they were deeply interested in him; afterwards, when several were baptised, they particularly desired that he might be present.

Hipango was much shocked by the open violation of the Sabbath which he noticed in the streets, and tried to convince a woman who was selling oranges, of the sin she was committing, and with such effect that she shed tears; he obtained tracts on Sabbath-breaking which he distributed.

Whilst in England he was honored with a private audience by Her Majesty and Prince Albert, when the presents were delivered, and ordered by Her Majesty to be placed in her Armoury at Windsor. I took him afterwards to see the Tower of London, which greatly interested him. He was struck with the vast strength and antiquity of our castles; that of Warwick in particular, and the size of the Cedars, especially when he found that the seed had been brought from Lebanon; but he horrified the old lady who exhibited Guy's porridge pot, spoon, &c., when she produced the rib of the dun cow, by avowing his disbelief, declaring it belonged to a fish, and not a land animal. He greatly admired our trees, and made a large collection of seeds, both of timber and fruit trees. He was much struck with the kindness received from his friends in

England, and expressed a hope that he might be spared to revisit them.

On our return to New Zealand, we found war raging at New Plymouth; it had commenced, during our absence, between Rawiri Waiaua and Katotore; the former had been killed, and his tribe, headed by Ihaia, were waging war against Katotore. Being invited to visit the belligerents, and try to make peace, I took Hipango, Hori Kingi, te Mawai, and several of the other Wanganui chiefs, with me; but far from being welcomed by Ihaia, as we approached his pa he drew up his force in front, who, to our surprise, fired a volley of guns loaded with ball over our heads, and afterwards threatened, if we visited his enemy, he would shoot our horses. He appeared an illfavored-looking and unreasonable savage; and yet that man was supplied with ammunition and provisions by the Europeans, because he supported the land selling system, which the other did not. Hipango reasoned with him but in vain; after I had done the same, he said I might go and visit Katotore alone. I found that chief quite reasonable and courteous, although looking very formidable, with a huge pair of green glass spectacles on, but the object of our journey was not effected; we returned, and that war which commenced in 1856, was not terminated in 1867. Shortly after we left, Ihaia made a feigned peace with Waitere Katotore; they went to a public house, and there eat and drank together, but when the latter left, on his way home he was waylaid and murdered by that treacherous chief.

The great desire of Hipango was to enter the ministry. I therefore took him with me to St. Stephen's School, Auckland; an institution to prepare native candidates for holy orders, then under the charge of Archdeacon Kissling, where I left him. Nothing could exceed his diligence and earnestness, night after night he toiled by dim candle-light, so that at last his sight became affected and impaired; he was then told that this would be a bar to his admittance into the ministry; this was a heavy trial for poor Hipango; he left, and the native Church lost a zealous minister, a man of

intellect, and one of great influence. The Governor heard of it, and immediately appointed him to an office of considerable trust at Wanganui; he at first hesitated to accept it, stating that his heart was still to serve God in the ministry, but at length yielded. The Governor had granted him a pension previous to the termination of his first Governorship, on account of his noble conduct in apprehending the murderers of the Gilfillans; this, after his departure, had never been paid. On discovering which, the Governor caused the arrears to be given him, and with them Hipango built his house.

When the Hauhau fanatics, who met with such a signal defeat at Moutoa, had recovered from it, and returned to Wanganui with increased force and animosity, and the determination to fight their way to the town, burn and plunder every house they came to, and kill the inhabitants, it was decided by the friendly natives that their course should be arrested; they therefore went up the river, garrisoned Hiruharema, a pa little more than half-a-mile from Ohotahi, the hostile camp. Hipango was chosen their commander; he told the teachers of every place he passed on going up the river to have especial prayer offered up daily for the divine blessing; he wrote a letter to me, and all left behind, to do the same. The enemy had advanced their posts so as to reach the Hiruharema pa. Hipango, however, succeeded in gaining the higher grounds at the back, by which means he completely commanded their advanced posts, and threatened even their camp itself. The first night the enemy sent four men to lie in ambush close to his post, if possible to cut him off; they were however seen, and captured; after being kept that night, and fed the following morning, they were sent back to their people. The same thing was repeated the next night; a party of ten were secreted near his post, they also were discovered and taken, and the following morning released. Hipango said he would not be the first to shed blood. The enemy commenced the attack and four of them were killed; but when the pa was on the point of being taken, Hipango received his death wound by a shot in the breast. He

did not fall, but walked calmly to the rear, gave up his gun to Hakaraia, the next in command, told him what to do, and was then brought to town, a distance of about sixty miles. He reached Putiki at 2 a.m. I was immediately called up, and examined the wound; his friends hoped it was merely one from a spent ball, which had not penetrated the ribs. They wanted to keep him where he was, and for me to attend him, but it being most desirable that he should be immediately taken to the hospital, about a mile and a half distant, we got him into my canoe and took him there, calling up the doctor as we went, who, after probing the wound, declared that he could not discover any passage through the ribs, and therefore thought it must have been a spent ball. In the course of the day two military doctors came to see him, one probed the wound, found the passage of the ball, thrust his finger into it, and finding that the lungs had not collapsed, said the ball had fallen into the diaphragm, and that the wound was mortal. Early on the following morning I was summoned with the news that he was dying; as we approached the hospital, the natives rushed out with the cry that poor John Williams Hipango was no more. In the death of this chief the settlement experienced a great loss, and the natives an irreparable one. His friends brought the body to his new house, and laid it out in state in the best room.

On the 27th, the day appointed for the funeral, his numerous European friends assembled, amongst whom were Colonel Logan, the Commander of the garrison, and several other officers, the Honorable the Native Secretary, Mr. Mantell, the resident Magistrate, with a very large number of the old settlers and townspeople. A beautiful flag, presented by the ladies to the loyal natives, was most appropriately laid on the coffin by Colonel Logan, with some suitable remarks, and when the procession was formed it was borne before the corpse, the union jack then taking its place, the flag of old England, in defence of which he lost his life. The three Episcopalian, the Presbyterian, and the Wesleyan ministers of the place, headed the proces-

sion, they were followed by a firing party of the militia; after the corpse the two sons of the deceased and some of his relatives, then the Europeans, who in fact composed the chief part of the procession, the natives in a great measure giving up the whole to them as though he especially belonged to them. In the church many ladies were present; the service was read in Maori and concluded with a Maori hymn. From the church the procession ascended to the cemetery on the summit of a steep hill, a very toilsome march; several of his European friends came forward and relieved the native bearers, carrying him to his last resting-place; this act gave another proof, if one were wanting, of the high respect entertained for him. At the conclusion of the service three volleys were fired over the grave. From the summit of this hill the view of the town, the river, and adjacent country, as well as of the sea, is very beautiful; thence we looked down on that town, of which the deceased had been the friend and defender, and on all the spots he had chiefly figured in during life. It is intended to place on this mound an obelisk, which will render the grave of this brave and loyal Christian chief a conspicuous object from every part of the neighbourhood, formerly belonging to the hapu of which he was the acknowledged head.

Most of the natives were then absent at Ohotahi, which they captured, and only came back to Putiki the day after the funeral; about one hundred of them headed by Mawai first arrived, their canoes were all decked out with evergreens, and the men with fillets of the kawakawa bound round their temples, the native sign of mourning; as they marched in procession past his grave all saluted him by firing off their guns, and then proceeded to his house; on arriving at his fence they danced the war dance and again fired a volley, afterwards assembling in front of the house, where a grand tangi took place, and speeches were made.

It appears that Mawai and his followers differed from Meti and Hori Kingi in the way they should treat their prisoners. When Ohotahi surrendered, Pehi and all the head chiefs

were made prisoners, Mawai wished to keep them as such, at least until the Governor's pleasure should be known, but the others, to show their "*atawai*," kindness, gave them all their liberty. Mawai wished to proceed at once to Pipiriki, according to Hipango's plan, take that place, and make it their advanced post. Poor John when dying expressed his wish that his body should be carried there and buried, to compel his followers to take it, which is a Maori custom. The others appear to have been actuated by a good principle: instead of bringing all those head chiefs prisoners to town, and so causing them to lose their dignity, they thought by thus kindly treating the conquered, they should lay the foundation of a permanent peace, therefore they merely brought the wives of the head chiefs back with them as hostages for their good conduct, and they engaged to come down and take the oath of allegiance. When Ohotahi was taken, Pehi's wife was given up as one, Pehi kept his word; when the Governor arrived he came to see him and fulfilled his promise.

DR. SINCLAIR.

IN this account of New Zealand, a few lines to the memory of an old and esteemed friend must be given. Dr. Sinclair was a naval surgeon, who came to New Zealand on its being proclaimed a British colony; and was not long after appointed to the office of Colonial Secretary, which office he held until the constitution came into force, when he retired on a pension.

He was a scientific character, and rendered essential aid in several departments of natural history; his contributions to the flora, conchology, and entomology of his adopted country, will long preserve the memory of his name.

It was in prosecution of his botanical researches in the Middle Island that led him, at an advanced period of life, to

undertake a journey through the wildernesses of that island, in company of Dr. Haast, where he lost his life in crossing the Rangi-tata ; and near its banks the remains of this well-known and highly-esteemed gentleman repose.

A simple but most touching monument of him is to be seen in the Museum of Christ Church, Canterbury, where the last Botanical specimens, which he had collected on the day of his death, found in the satchel on his back, are preserved on a sheet of paper with a broad black margin, framed and hung up.

BISHOP MONRAD.

It is singular what different characters meet in our far-distant colonies, and there, as fellow settlers, merge their former nationalities to become moulded into a new one ; we have an instance of this in our little Wanganui community. Who would ever expect to meet in that Ultima Thule, one of the first and ruling spirits of the day, a man of European, if not world-wide celebrity ? no less a person than the late strong-minded Prime Minister of Denmark,—Bishop Monrad !

When the King of Denmark, after the deplorable evacuation of the Dannewerke, felt that the firm and determined counsel of his minister could no longer be followed, the Bishop resigned his distinguished post, and unable further to benefit his native land, became a voluntary exile. Whatever induced him to select New Zealand as his future abode, whether the name being a kind of connecting link with his fatherland, or whatever else it might be, he is now a resident with his amiable and accomplished partner and family at Wanganui. Mind is stamped on his brow, and now that he has quitted his native land and left his politics behind, he is devoting his knowledge of oriental languages to the benefit of his fatherland in the best of all ways, by translating the Holy Scriptures from their original tongues into that of his beloved native country. We cannot but express

our hopes that his clear views and political knowledge will not be allowed to remain long dormant. Denmark lost a noble spirit when the ex-Minister left,—New Zealand gained one when he landed on its shores; may the acquisition be prized and turned to account. We hailed the union of our empire with the realm of Denmark in the marriage of our Prince with a Danish Princess, as introducing new blood into our Royal Family. Let us hail Bishop Monrad's arrival in New Zealand as introducing fresh force into our councils; this is said with no desire to their disparagement, for the senate of New Zealand will bear comparison with any of the colonial ones; but we must remember Bishop Monrad is now a colonist, and having thrown in his lot with us, we must treat him as such, and not allow his acknowledged abilities to stagnate for want of use; it would be a disgrace were we to allow the late Prime Minister of Denmark to remain buried in the New Zealand bush, but I trust to hear, long before this appears in print, that he holds one of the chief seats in our councils, which I am sure will be used for our good. I extract the following sketch of his past career from one of the serials of the day :—

Ditley Gothard Monrad, Bishop of Laaland and Falster, was born at Copenhagen, 24th November 1811. Brought up by his uncle, a merchant of Proestoe, the clergyman of the place noticed his unusual abilities, and by his exertions and aid of some of the leading citizens, he was enabled to commence his studies, which he pursued with so much diligence, as to take his degrees with first-rate distinction. He devoted special attention to philosophy and the Oriental languages; he read the Old Testament in the original, and translated the Arabian Nights into Danish for his own amusement, sometimes working sixteen to eighteen hours out of the twenty-four. His friends and fellow-students would call in to talk, and hinder him from thus over-working himself. Some of them have since become distinguished characters, as Prime Minister Hall, Count Knuth, Barfod, and the historian Allen.

On the 3rd of December 1839, the day when Frederick VI. died, he attended a meeting to discuss the propriety of asking the new King for a constitution. That was the first time he had ever opened his mouth on politics; his speech made a great impression—he grasped the whole question at once. From that day he became one of the leaders of the liberal and progressive movement, and thenceforth he devoted his talents and energy to politics. Soon after he published political fly-leaves; but although he wrote with moderation, he still subjected himself to an action for breach of the then existing Press laws. In 1840 he was one of the editors of the “Fædrelandet” newspaper; the first and second leading articles he wrote in it were on the taxation of towns according to income, and on the public roads of Holstein. These articles excited considerable attention.

After having visited several countries in Europe, he published a work on schools in several Protestant cities, and suggestions for the reorganization of those of Copenhagen.

In 1843 he became editor of the free press organ, “Dansk Folkeblad.” He also delivered some excellent lectures on the History of Denmark since 1814. In 1846 he was called to the living of Vesternsley in Laaland, by the influence of his friend Count Knuth; and on 23rd December of the same year he was elected fourth member of the Estates for the city of Copenhagen.

In 1848, when King Christian VIII. died and Frederick VII. succeeded, the liberal cause triumphed and a free constitution was given, then Monrad was in the right place. On the 22nd March he entered the ministry, holding the portfolio for Church and Schools; he was the chief framer of the excellent “Grund lov,” or fundamental law of 1849. In 1849 he was created Bishop of Laaland and Falster, and elected a member of the Rigsdag (Parliament), in which, with a few months’ exception in 1853, he continued to represent the Fourth Maribo District up to 1864. He was also elected to the Rigsraad, or Assembly for Denmark Proper and Schleswig.

Bishop Monrad is a man of liberal principles, a promoter of progress and judicious reform, yet thought to lean too much to the whole State party, and on this account was entrusted to form the new ministry, to replace that of Halls, of whose cabinet Bishop Monrad was also a member. After the evacuation of the Dannewerke, Bishop Monrad showed such firmness of policy, that his administration was exceedingly popular. He was jocularly called the figure 1 in the million, the six other members of the cabinet being noughts, 1,000,000.—*Extract from "Leisure Hour," Dec. 1864.*

BARON DE THIERRY.

JULY 8th, 1864, died Charles Baron de Thierry at Auckland, aged 71. This singular individual must not be allowed to pass away without a brief notice. He was a resident in New Zealand several years before it became a British colony, and landed on its shores with the title of Sovereign Chief.

Originally a French emigrant, or rather the son of one born in England, he taught music, and availing himself of the opportunity that gave him of gaining the affections of Archdeacon Rudge's daughter, persuaded her to elope with him. They were married, and an effort was made to get him ordained. He was presented to the Bishop of Norwich as a candidate, and though every disposition existed to receive him, both by the Bishop and his Examining Chaplain, Mr. Valpy, he was rejected.

In 1825 he met with Mr. Kendall and the chiefs Hongi and Waikato, who were then in England, and gave some trifle to Mr. Kendall to buy a piece of land for him at Hokianga; this he afterwards represented as being a very large sum. A dozen axes were obtained, and with them the purchase was made. On the strength of this investment, about twelve years later, he shipped himself and family to New South Wales; and in 1837 sailed from that colony to New Zealand, having first tried in vain to win over good Mr.

Marsden to his views ; whilst at Sydney he assumed the title of Sovereign Chief of New Zealand, and had a kind of proclamation printed to that effect, also styling himself King of Nukuhiva ! How he got that dignity I could never learn. The title, however, was valid in the eyes of France, which became the purchaser of it from him ; and, acting upon it, seized that island, with the entire group, as forming part of the same kingdom. Nor did the French intend to have stopped there, but to have added the Sovereign Chieftainship of New Zealand to it as well,—fortunately they were just a day too late.

At Sydney the Sovereign Chief appointed his Secretary of State, his Master of Stores, and other officers, with whom he came to Hokianga. His claims there were laughed at by all ; the chief, Tamati Waka, in pity, gave him a small piece of land, on which he might be seen himself in the saw-pit, in the humble capacity of a sawyer. In 1840 I accompanied Captain Hobson to his house, which was made of bark, where he introduced us to the Baroness.

When it was reported that the British Government intended to take possession of New Zealand, the Baron wrote to the Missionary body at the Waimate, advising them to establish themselves as an independent State, with some European at their head, at the same time modestly recommending himself, if a more suitable person could not be found, but offering to accept any one they might agree to appoint ; the letter was read in our committee, and smiled at. Previously to this he had written to the French Government, evidently making a transfer of his Chieftainship, and they promptly acted upon it. A company was formed, called the “Bourdelaïse Compagnie” ; two vessels, under Commodore Laborde, were fitted out with all expedition, and filled with emigrants, they reached the Bay of Islands only a few days after the treaty of Waitangi was signed. There can be little doubt that the first intention was to have founded a colony at the Bay, and to have taken possession of all New Zealand ; but finding they were too late for that, they directed their attention to the Middle Island ; in

that also they were frustrated by the foresight of Captain Stanley. The result was, the French Company left its subjects under the English Government, which behaved kindly to the little colony, and the French were afterwards satisfied with seizing New Caledonia, as a substitute, and some compensation for their disappointment, whilst New Zealand became the noble appendage of the British Crown. On such little things do great events often hang.*

Baron de Thierry afterwards removed to Auckland, where he again resumed the teaching of French and music; when gold was discovered in California, he and one or more of his sons went to try their fortune there, but met with no success in that auriferous region. During his absence his only and beloved daughter's (Mrs. Matson) death occurred. A singular story connected with that melancholy event was in every one's mouth. One morning, on the voyage, when the Baron appeared at the breakfast table, he declared his conviction that his daughter was dead, and stated he had seen her in her shroud, which he described as being a very peculiar one, covered with lace. His description, on reaching New Zealand, proved to be correct; at the very time mentioned the poor young lady had died.

Governor Fitzroy ordered a grant of 3000 acres to be made in his favor, but afterwards disallowed it on account of some technical terms. The Baron claimed what he thought was a great district, but when his claim was allowed and the land surveyed according to the boundaries he gave, it turned out to be little more than a hundred acres. It is evident the French Government thought it politic to support his claims, he was offered a passage to France as the country's guest; it appeared strange that he did not accept it.

The Baron often, though in polite terms, threatened the Government that if his claims were not allowed, he should appeal to the Emperor; in fact, it appears singular what an amount of attention was conceded to him.

The Baron is reported to have told the French Government that he had spent some £40,000 in New Zealand.

* See page 219.

The French vessels which have at various times touched at Auckland have always, it is said, had orders to treat the Baron with the greatest respect.

In 1857 he tried to form a company to work flax, professing to have discovered the right way of doing it. He succeeded in raising large subscriptions ; extensive buildings were erected, but the undertaking came to nothing.

When he died he was in very reduced circumstances ; still his Will was drawn out as if he had a principality to dispose of, appointing the Bishop of New Zealand, Sir William Martin, and Mr. Whitaker, his trustees. His executors, however, declined to act, and his sons had to obtain £50, advanced on their salaries from the Government, to defray the expences of his burial.

A NEW ZEALAND GRACE DARLING.

A COUNTERPART of Grace Darling's exploit lately occurred near Nelson, which must not be forgotten. In this instance the heroine was a young Maori woman :—

The "Delaware" was wrecked upon a rock near Waka-puka. The chief's daughter, Julia, with her husband, immediately put off their clothes and swam to a rock near the vessel, carrying a couple of ropes with them ; one they made fast from the shore to the rock, and the other they threw on board the vessel, to which it was secured. The crew were thus enabled to reach the rock in safety, and thence the shore ; all were saved, except the chief mate, who was ill in bed, and unable to make the effort. This brave act created a great sensation in Nelson. A subscription was immediately raised, with which two gold watches were purchased ; these, with a suitable inscription, were presented to the couple by Judge Johnston, whose address to them on the occasion being in English, was delivered in Maori by Mr. Mackay, the Government interpreter. It is a pity they could not have a medal sent them from the Royal Humane Society ; they richly deserve it.



ATENE, OR OAWITU, A VILLAGE ON THE WANGANUI.

CHAPTER XII.

A LECTURE DELIVERED AT THE ODD FELLOWS' HALL,
WANGANUI, ON ITS PAST, PRESENT, AND FUTURE,
ON LEAVING FOR ENGLAND.

IN considering the past history of Wanganui, we need not search into remote antiquity amidst the myths of Maori legends, but take the first coming of the European to it, as our beginning, which will only carry us back for a period of about thirty-six years.

I must call upon you to imagine you see a Maori fishing party at the heads of our river on one of our fine calm summer days, and that you perceive a whale boat enter it filled

with various articles of trade, on a trial trip for the first time to the place, the adventurous crew coming from Kapiti, where there were whaling establishments already formed. The boat makes for the bluff—the crew land and commence cooking their dinners; the natives, attracted by this unusual sight, collect around them; they give them welcome, presenting them with some of the fish they had taken, and with several baskets of potatoes. One of them, Puta, a Taupo chief, gets into the boat to admire at his leisure the wonderful things it contains. The owner sees him sitting in it and sternly orders him out. The chief takes no heed of the command, when the other jumps into the boat and seizes the native to turn him out; a tomahawk is suddenly withdrawn from beneath his mat, and the next moment the unfortunate captain is no more. A general struggle ensues, the entire crew is destroyed, excepting one European and a negro, who are spared. Our poor countrymen are cooked and eaten, and their heads dried and preserved as moko-mokai's.

Such was the commencement of the European acquaintance with Wanganui—certainly not a very propitious one. The natives were from Taupo, and thither they carried their prisoner Andrew Powers, a Swede by birth, and afterwards for many years a resident at Wanganui. It was he who gave the account. The Taupos carried him up into the interior and then to Rotorua, where he was ransomed with a considerable amount of goods by a countryman of his named Tapsall. The negro managed to effect his escape, and got back again to his comrades at Kapiti.

The captain of the boat, Joe Rowe, organized the expedition. He lived at Kapiti, where he carried on a great trade in dried heads, which at that time were much sought after in England; so great was the demand that marauding expeditions were frequently undertaken merely to procure heads for traders, and those who had the finest tattooed countenances were often murdered for the sake of their heads. It seems an act of retributive providence that this merchant's own head should be so treated, and probably sold with others to his countrymen.

Amongst the heads which Joe Rowe had purchased were two of Taupo chiefs; these were incautiously exposed and seen by a party of natives coming from that district then on a visit to Kapiti, where Rowe kept a store; some of those natives were related to the poor fellows whose heads he possessed, which were at once recognized and wept over; they entreated him to give them up to them; he not only refused to do so, but laughed at them. They left vowing vengeance, and finding that he had arranged a trading expedition to Wanganui, they left before and went there, waiting his arrival, and then killed him as already stated, cutting off his head and drying it in return. This account was furnished by a man well known as 'Scotch Jock,' who was one of Rowe's comrades on the Island of Kapiti.

Two chiefs, Putakarua and Te Awaroa, from the Nga-ti-rua-nui with a small party came to Wanganui to proclaim the Gospel, which they had only recently received themselves. Nepia Taratoa, then staying in the neighbourhood of the Karamu, or as it is now called, Churton's Creek, cut them off, and when told they were Christian natives, said they would eat all the sweeter. The ovens which cooked them were near the spot on which Churton's house now stands.

Another party of the Nga-ti-rua-nui natives were afterwards killed and eaten at Te Ahituatine, where Carlton Cottage is built; they also came to proclaim the Gospel to the Maories of this place, but the object for which they came was not understood; the natives fancied those strangers intended to makutu or bewitch them, and acting upon this impression, fell upon, killed, and cooked the entire party. It was not long, however, before they found out their mistake, and were sorry for it. This was the last cannibal feast which disgraced our river.

Another party from Taupo arrived with a chief named Wiremu Tauri at their head (his son is living amongst us). He also had embraced the Christian faith and proclaimed it here; he was listened to with great attention, he took up his abode at Putiki, for many years lived there, and had the

honor of being the first preacher who made converts to our faith in this place.

In 1839, the Rev. Henry Williams, from the Bay of Islands, brought the Rev. O. Hadfield to Waikanae at the request of three young chiefs, who went all the way from Waikanae to the Bay to solicit a Christian teacher, Tamihana te Rauparaha, Matene, and Hakaraia were their names, and Mr. Hadfield was sent at their request.

Mr. Williams then visited Wanganui, where he met with a very kind reception from the natives, and was entreated to send them also a Missionary; this he promised to do. He returned North by the Wanganui, Taupo, and Rotorua, and was perhaps the first European who had ascended the Wanganui river. In 1840 his promise was redeemed, Mr. Mason arrived at Wanganui, and took up his abode at Putiki.

Colonel Wakefield, the principal agent of the New Zealand Company, appears to have visited Wanganui about the latter end of 1840. He was generally known among the Maories as "Wide Awake." He had previously met with three chiefs of Wanganui at Waikanae, and there got two of them to sign a document professing to sell to the Company all the land from Manawatu to Patea. He then paid this place a visit, and having sent goods to the amount of about £500 for the chief Kurukanga of Ririatepo (nearly one hundred miles up the river), he professed to have purchased all Wanganui. Soon after his nephew, Jerningham Wakefield, with the surveyors arrived, and, in spite of the opposition of the owners, they managed to survey by one way or other, partly by moonlight, a portion of the Wanganui block. They had a large raupo building near the Commercial Inn, with a long table down the centre and a cask of rum at one end for each to help himself from—a rude representation of a baronial hall, of which Jerningham was the chief, wearing a native mat like a toga, and a large Manilla hat with an ostrich feather in it.

The Settlement of Wanganui at such an early date was owing to the inability of the New Zealand Company to fulfil its engagements with those who had purchased land orders at home. The small extent of Wellington being utterly in-

sufficient to meet all the Company's liabilities, lands therefore were offered at Wanganui to those who were too late to obtain them at Wellington; some walked along the coast, and seeing the superior character of the country accepted the offer, and thus Wanganui was commenced. Such was the high opinion which Colonel Wakefield formed of it, that he caused it to be laid out as a city, setting apart two acres and a half as a site for the cathedral, and two thousand acres for its endowment, which the Bishop made a great mistake in not accepting.

Soon after the first settlers in the *Surprise*, the *Jewess*, and *Clydesdale* arrived. In 1842, the little Catherine Johnson began her useful trips to and from Wellington, and her then youthful owners erected a little store, to which I shall again allude.

In January 1843, the Rev. J. Mason lost his life in crossing the Turakina river, and in April I arrived as his successor.

On the first Sunday in 1844 I opened the church here for Divine service.

In the beginning of summer we had a hostile visit from Taupo, but the timely present of a blanket apiece to the chiefs, with a little tobacco, had such an effect upon our enemies that they politely retired without breaking the peace. The total population was then only 120.

March 16th, 1845, the Governor paid us a visit, being the first Wanganui had been honored with from a Governor.

During the summer another hostile party visited us; they encamped at Paikatore, a small village which formerly stood on the river bank by the market place—the site has long since been washed away. The inhabitants felt their unprotected state, and called upon the Putiki natives for help. They responded to the call, and garrisoned the town; so completely was it protected that, in November, the inhabitants, to testify their thanks, gave a public dinner to the chiefs. In the following month the Governor sent about two hundred men, under Captain Laye, for the defence of the place, into whose hands the chiefs resigned their trust, and then came forward to aid in erecting the Rutland

stockade, all the timber for which was drawn from the Putiki woods. The military, however, had not been here long, before a misunderstanding arose with the natives. A young midshipman—a mere boy—possessed a miniature pistol, this he presented with an assumed look of fierceness at a chief, forgetting, perhaps, that it was loaded. He pulled the trigger, the ball passed through the cheek and lodged somewhere near the ear; the man, however, recovered. This act was viewed as an intentional murder, they demanded the boy to be given up, that was refused, and none of the chiefs were permitted to attend the examination—which was very injudicious—some of the young relatives of the wounded man went and murdered the family of the Gilfillans, as *utu*, or payment. John Williams, the tried friend of the Europeans, at great personal risk and exertion, arrested the murderers, who were given up to the commanding officer, tried by court-martial, found guilty, and hung outside the stockade, where they were likewise buried.

A few weeks only elapsed before a taua arrived to revenge their deaths. In May a grand attack was made on the town, a portion of which was occupied by the enemy; the York stockade was not then in existence, consequently the hill afforded shelter to the enemy. Captain Campbell's house at the base of it was occupied, and there the natives enjoyed themselves, supping on about three dozen of his fowls. The house now occupied by Mr. Jones, was also held by the taua, whose principal chief, Maketu, was killed in it, whilst plundering a cask of tobacco; the shot was a random one fired from the attic window of the Commercial Inn, which was then fortified with a bank and trench in front of it, as also was the Rutland Inn and Dr. Rees' house. In these the inhabitants were shut up every night for safety.

The news of the disturbed state of Wanganui reached me in Auckland, when the Governor left the following morning in the *Inflexible*, taking me and my natives with him. We reached the Wanganui, May 24th, three days after the attack. John Williams met us at the heads, hoisted a flag as a signal, a boat was sent to bring him on board; he then made the

Governor acquainted with the state of the place. No time was lost, all the boats were manned, and went up the river playing Rule Britannia, the enemy, who lined the north side of the river, retired as we advanced, and fixed their camp on the hill above St. John's Wood. One of the inhabitants was captured, but he was spared, and afterwards redeemed with a cask of tobacco; another of our settlers nearly lost his life at the foot of Shakspear's Cliff; the enemy fired from above, the ball passed through his cheek and came out under the chin; he recovered, and became one of the foremost in every attack upon the enemy, seeking satisfaction for his wound and fighting with his fellow-settlers. The grand battle was fought in July, at the base of St. John's Wood; much powder and shot were disposed of, with little injury to either side, the following day the natives sent a challenge to renew the fight, which not being agreed to, they said they could stay no longer, but must go and plant their potatoes. As the number of dead and wounded was equal on both sides the natives said they were *rite*, satisfied—three killed and ten wounded. The next morning they left; this was the end of the quarrel. They retired, and peace followed without any formal declaration of it being made. The fact was, there had never been any real bad feeling between the two races at Wanganui. The natives of this part were attached to the Europeans, and they, on the other hand, had always confidence in their own natives; this kindly feeling between the two races was perhaps stronger at Wanganui than anywhere else. Thus, when the war was over, there was no perceptible bad feeling observable.

A slight digression may here be made. To the good feeling of the Wanganui natives towards their European neighbours must, in a great measure, be attributed our recent successes, and the present fair prospect of peace. General Cameron declined native aid, and thus made the war one between the European and the entire Maori race. The noble defence of this settlement at Moutoa and Ohotahi proved that a large body of them really made common cause

with the European. The Superintendent of this province, to his honour be it said, was the first to appreciate the fact, and treat our loyal natives with that respect which was due to them ; nor was it lost upon them. General Chute followed in the Superintendent's steps and availed himself of it. By their aid the regular troops, as well as our own contingent, were initiated in bush fighting. The enemy now found their forest fastnesses were no longer a protection to them ; they lost courage. General Chute's progress, unlike that of his predecessor, was rapid. He even ventured to take his army through the dense forest to Taranaki, and there received an ovation from our countrymen, returning to us covered with laurels. But we must be just, and not forget that it was his Maori companions in arms who climbed up the trees, plucked, and threw them down to him. Let Wanganui then never forget this, nor think it is discharging the obligation by allowing its native population to become demoralized and degraded, but remember that it is its duty, and will be its true interest and glory, now to give them the right hand of fellowship, to raise them up, and enable them to partake of its own civilization. It is distressing to every reflecting mind to see how they are allowed to haunt our public houses, and cluster round their doors like flies rushing to the papers laid for their destruction. Let us rather show as a community that we seek to return their friendship with real good. They are a noble race, and their preservation will be both to our credit and advantage.

After the war, the little settlement was still in a sad state. As far back as 1844, Governor Fitzroy recommended its being abandoned, and kindly offered the inhabitants a free passage to Auckland. There was no response made to the offer ; when, however, the war was finished, several left and went to Taranaki and Nelson. The prospect was certainly very gloomy ; the land had not even then been paid for ; when the Governor sent the purchase-money by Captain Symonds, that gentleman, hearing there was some probability of a fresh quarrel with the natives, suddenly decamped with the money on board the Government brig. Mawai

compared him to a bush pig, which, when you think it is caught, suddenly slips out of your hand and escapes. It was not until the 29th May, 1848, that the land was finally paid for, and the purchase completed. From that day the settlement steadily progressed.

One thing which mainly contributed to its prosperity should not be overlooked. The New Zealand Company had not fulfilled its engagements with those who had purchased of them ; many of the land orders were received so far back as 1839, and consequently, for the long period of nine years, they were unable to go upon their ground, or obtain compensation. Sir George Grey pronounced most justly that this was a grievous wrong, and rectified it by giving one hundred and fifty acres additional for every hundred acres purchased of the company. The holders of the company's land orders were called, in the infancy of the colony, "sectionists," and regarded as great men, being the only possessors of land. When so much scrip was thus given, the settlers in general felt their want of money to be the greatest ; the scrip, therefore, soon found its way into the market, and sold at from five to eight shillings per acre ; this immediately increased the number of land owners, and was a great step to the general prosperity. Another beneficial measure of Sir George Grey must not be overlooked, the reducing the fixed price of land to ten shillings per acre. With 100,000 acres of land, purchasers were soon obtained, and as the tide of emigration set in, it became necessary to enlarge our borders. The Rangitikei block was next bought, then the Waitotara, and now the Manawatu, which we must call ours, for it will do more for Wanganui than Wellington, and since that the Patea district as well. Wanganui was mainly indebted to these two things, "land scrip" and "cheap good land"; for being able to stem the adverse tide, which afterwards threatened its destruction, no sooner was this district paid for than the Californian gold field was discovered ; that did no injury. Next, the Australian gold fields were found out, a few young men went to them, but finding they might go further and fare worse,

when they obtained a little gold came back here and invested it in land, and so gave rise to some of the comfortable homes around us. The next cry was, gold found at Otago. A few went there also from this place, but all returned; instead of injury, we derived benefit from those gold fields, and our settlers gained as *utu*, or payment, the precious metal, without digging for it, our fertile plains supplying the gold diggers with food in return. The exportation of cattle to the South has been a great benefit to the place, for previously they were of little value, fetching only from 30s. to £3 a-head, instead of £12 as they do now. We may add, that our exports to the North also became very important, for the good people of Auckland likewise have made a great call on our herds. In every butcher's shop there you may still see the best carcasses ticketed "Prime Wanganui beef." Sufficient has been said of the past.

We now turn to the present state of Wanganui. Those who have gone through all the transitions our little community has had to pass, cannot fail being struck with the change. We began with raupo huts peeping out of the lofty fern; the greater part of the ground now built upon was formerly a regular swamp, or rather bog, the old church is an instance; the only dry spot of the acre in which it stands was its site in the corner; and even when the hospital was built, the contractor was unable to dig the foundation the stipulated depth on account of the water, so also with the whole of the Victoria Avenue; it was a perfect swamp frequently knee deep, and seldom less than the ankle. These places are now dry enough, and covered with comfortable homes.

Wanganui is no longer a village, it is a town, and neat town too, with every prospect of being a large one likewise.

I still possess the first census—men, women and children, 120; but at the conclusion of the first war 205 was its sum total. We cannot speak with any certainty of its present population, but that of the town is fully 2000, and of the surrounding districts 2000 more, and perhaps, including Rangitikei, Turakina, and Wangaehu, it is little under 6000. Next we have something more to say of our streets;—it is

due to the Town Board to add that it has not been idle. Auckland at this moment does not possess a continuous length of pavement equal to that laid down with asphalt in Wanganui. The Empire City sadly wants what Wanganui has had some time—brick sewers. The public buildings, too, must have a passing notice, although the less we say of the court house, jail, and other Government offices, the better: had the Town Board the management, doubtless they would be more worthy of the place. Our churches are beginning now to be built as if intended to accommodate numerous congregations; of their architectural beauties I shall leave others to speak. Of strictly public buildings, the Oddfellows have the honour and credit of being the first to erect a suitable edifice for their meetings; I feel pleased to think Wanganui possesses a hall like this. May other societies speedily imitate their example. It is a step the right way, and is already showing how greatly it may aid in advancing the moral and intellectual state of the town. I hail with pleasure the institution of a Literary Society, which I trust will progress and draw forth the mental powers of our townsmen. I am sorry I cannot record the advancement of the Mechanics' Institute; perhaps the two might be united, and between them produce an edifice for their meetings worthy of the object, and of the place.

Some few years ago, an old house might have been seen slowly travelling up Wilson Street, and, apparently wearied with the effort, quietly resting for several weeks, if not months, in the middle of the street; that old building was the first Store erected in Wanganui, and the first abode of the enterprising men from whose untiring energy, enterprise, and industry, the well-known firm of our first merchants has arisen. In the place of that little building are the present extensive shops, stores, offices, and warehouses, which we now see. Amongst the many comfortable houses in this town, one has recently been reared by one of the firm which is not to be surpassed by any private residence in New Zealand.

In taking a rapid view of the present, we must not omit the grand outlets of the public mind, the safety valves of our

feelings—the Wanganui Press. Our town possesses two journals, which are each issued twice a-week, and represent both sides of every question, the “Chronicle” and the “Times.” We had a third, which, I am very sorry to say, did not live to enter upon this year; it was a paper which might have been a credit to the place, and one which could have given expression to the literary effusions of its inhabitants; it had also the credit of being the first paper of the kind printed in New Zealand, but perhaps it was only a pioneer to a better. Of it I shall not say, *Requiescat in pace*, but hope to hear it replying, *Resurgam*.

Of our two banks, in the way of building, that of New South Wales is taking the precedence of the other national one; I trust this, however, will be only for a short time. Some of our best and most conspicuous buildings are the public houses. Nothing struck me more during my recent visit to Christchurch, than its artesian wells. What a benefit and blessing to the place! Could we not easily imitate them, when water is so near the surface? how much would they improve the town, and add to the health and comfort of its inhabitants, especially when the wind blows and threatens to blind or choke them with dust!

But the buildings which give the greatest character to the place are the stockades, though I trust we shall no longer need them in a military point of view; still, being erected, the least we can do is to maintain them, that we may be prepared for any unforeseen evil which may arise. The features of the place, too, would be quite changed by their removal; they stand like old castles, warning the evil-disposed of the consequence of breaking the majesty of the law.

In the enumeration of the public buildings of our town one still remains to be noticed, which is both an ornament to our Market Place, and a credit to our Province, which placed it there. I allude to the Moutoa Monument, erected to commemorate the noble devotion of our Wanganui natives, who at Moutoa arrested the Hauhaus in their course of destruction, where so many of our principal chiefs lost their lives in our defence. A letter was written by the Superin-

tendent and Provincial authorities to the Putiki natives, thanking them for their noble conduct on that occasion. If it had not been for them Wanganui might have been in a far different state from what it is now, and have had its country homesteads as desolate around as those of Taranaki. Nor must we omit the mention of the fight at Ohotahi, where John Williams lost his life, also in our defence, against a second invasion of the fanatic Hauhaus. Funds have been collected for a monument to his memory, which I trust will be the first object I shall see, if spared to return, rearing its head on the summit of the hill where he lays interred.

Of the bridge I must here say nothing, it belongs to the next division of the subject—the future; let us rather contemplate the other ornaments of the place, our noble river—its shipping. And first we have reason to be proud of having a good steamer of our own; wherever it goes it carries the name of Wanganui with it.*

The increase of steam vessels in New Zealand is most extraordinary; it seems but the other day when we had only an occasional visit of the Wonga Wonga, and even that little steamer had to be subsidised to enable it to run its course; now it is rare to see our river without one, and to avoid the possibility of its being so, we carefully keep the Moutoa constantly anchored in our port. When the Government part with it, I trust our steam company will not let that little vessel, so adapted for river trade, leave our port, and that up-river settlers will enable it to run to and fro in their behalf; it will not be long before their wants will require its aid. Of the other shipping belonging to the place, we have the Lady Denison, the Yarra, and the Tyne; but of those which visit us, we can only say that, now the war is all but finished, and the extraordinary demand to supply the Commissariat has in a great measure ceased, the vessels still frequenting our port mark our increased prosperity, which is independent of foreign aid.

To give an idea of our present commercial advancement, we may take the customs of 1856, and compare them with

* It is called "Wanganui."

those of 1865, when the war expenditure was at its height, and then with those of the last year, when it had in a great measure ceased :

In 1856, the customs were	£ 2,878	19	2
In 1865, the great war year	£20,239	19	5

This amount was independent of wine, spirits, beer, &c., which were supplied to the army duty free.

In 1866, the last year when so great a reduction has been made in the military force of this district, it was still £20,203. 15s. 8d. It may be expected that it will be further reduced in the present year; still we may confidently look for a wonderful advance on former years. Thirteen thousand bales of wool were exported last year, by the firm of Messrs. Taylor and Watt only, but the total amount from this port reached two thousand bales, and the value of our exports was £100,000.

In speaking, therefore, of the present commercial state of Wanganui, we cannot but acknowledge the truth of the old proverb—"It's an ill wind that blows nobody no good." The war has brought its evils, its sorrows, its deplorable events; but it has also brought good out of the evil; like Sampson, who got honey out of the lion's carcase, we have drawn our sweets from the bitters of war. Though we have had to mourn the tragic death of one of our settlers, and the murders of two or three others, still our casualties have not equalled those of other parts, and the withdrawal of the golden shower has not been so serious to us as it has been elsewhere. From all accounts, the present state of Auckland is far less healthy than that of Wanganui. One who arrived only last week from that city, stated the present depression of trade there is very great. Queen-street, lately so thronged and bustling, seemed deserted, and its shops rarely entered; in Parnell almost every other house was empty. In spite of the reduction of military outlay, Wanganui still holds up its head, and instead of empty houses new ones are going up by the dozen.

One great cause is very clear : Wanganui is the centre of a

great district of producing country ; its farmers, graziers, and sheep growers are its feeders ; its roads are the arteries conducting the life blood to the centre. Its commerce cannot decrease greatly, but must increase with its country population. Turakina, a rapidly-rising little town, is Wanganui's first-born. Tutaenui and Rangitikei are also springing up ;—we look northward, and feel sure Waitotara and Patea will each soon have their towns likewise. One great benefit which the war has conferred upon us is, that it has made the name of Wanganui familiar to the world, and also the road to it. Formerly, the bar was supposed to be all but impassable, but now vessels of considerable burthen manage to find their way over it, and having once found it generally try it again. The war has brought many to our port who never would otherwise have come, and thus induced them to settle or determine to do so at some future day. It is the fashion, now that we have got nearly all we can from the military, to speak slightly of them ; that should not be so with us ; we have every reason to speak well of them. How many of the 58th and 65th have made Wanganui their home ? and every now and then others still come dropping in. No, we have much reason to speak well of the military ; they are some of our best settlers. With our traffic by land and by water, our ready and constant communication with the north and south, with Sydney and other ports by sea, our daily coaches to and from Turakina, and twice a week to and from Wellington, 120 miles off, with our increasing exports of wool, cattle, horses, and sheep ; even in this time of depression, Wanganui may be satisfied that its present state is a healthy one.

But we must not stop here. We must endeavour to take a glance at its future. I have always been sanguine of it. From the various reasons assigned, it must progress and advance. Wanganui has only passed through its infancy. What will it be when it reaches its maturity ? Who can tell ?

I have visited nearly every portion of the two islands, but in no part of New Zealand have I seen any district that can

be at all compared to this—nowhere is such fertility to be met with. The Emerald Isle itself cannot beat it. We look in vain for it at Otago, Canterbury, Wellington, or in the north. The fact is that our soil is superior and deeper, and we have still better between this and Patea. When, therefore, the whole of this district on the seaboard is cultivated and settled, what an effect will it have on Wanganui. We must also remember we have still our central plains to occupy, and they too will bear comparison with any in New Zealand. In an agricultural point of view Wanganui must advance.

But there is another source of future prosperity to be referred to—one which has hitherto been concealed from the view, and which the enterprise of our settlers has not been able to draw forth from its concealment—I allude to Coal. There can be no doubt of its existence, and in the greatest abundance; in fact, this is a portion of the grand coal field of New Zealand. It crops out about 80 miles up the river, at Tangarakau, and northwards at Mokou,—these are the two inland lips of this great coal basin; it comes out at Massacre Bay and Nelson, which are the southern lips of the same. Every gale washes it up on our shores, and frequently large lumps of bitumen as well, no bad proof of petroleum being near; we have indications of its presence in the cliffs along the sea coast, on the banks of our rivers, and, in fact, everywhere. The coal, too, is equal to any found in New Zealand. I had a sample brought down many years ago, which was tested by our earliest blacksmith, Parker; he said he could weld iron with it as well as any New South Wales coal. It is my belief that coal, and not wool, will eventually be the staple commodity of Wanganui—coal will make this the Newcastle of New Zealand. We may have gold in some of our mountain ranges which have yet to be explored, and we may not have it, but of this I feel firmly persuaded, we have coal and plenty of it; and this will be the making of the place. To avail ourselves fully of it, not only must companies be formed, but we must improve our river. If our roads are good, so should be our grand highway, the river, which is the most important of all, and if it continues to be longer

neglected it will betray a degree of supineness and indifference, unworthy of the merchants and townsmen of Wanganui. The river can be greatly improved; we must not be satisfied by raising a few snags from its bed, but endeavour to deepen its channel and improve its outfall; we have already seen the good effect of faggoting the sides, it has been tried to a small extent and succeeded perfectly—why not carry it on, even to the heads? If the channel were straightened and contracted, the river would be deepened and its outfall improved; surely this is of the utmost importance to the commercial prosperity of the place. An iron bridge will be a great benefit to the town, but it will not make it, rather the town will make the bridge; but if the river be improved that will make the place. When the Commissioners, deputed to fix the site of the capital, came to Wanganui, their doing so was a proof that they thought it might be a suitable spot; its easy access with Nelson, Wellington, and the South, and also with Taranaki and Manakau to the North, made them naturally think, from its geographical position, it was the proper spot for the capital; and what was it that caused it to be rejected? They told me there was but “one” objection, and that was—the River. Let the great concern, therefore, of every true friend of Wanganui be to remove that objection, and it can be done; our river may be deepened, our bar removed, and the Wanganui made a second Thames. It is the grand outlet of the interior, and it remains for the energy of the place to make it the grand inlet of the commerce of the world; and if Wanganui be not the future capital of New Zealand it will at least be one of the first of its cities. By the Wanganui River we approach within a short distance of Taupo Lake, and by one of its tributaries, the Waiongaruhe, a large canoe can go within thirty miles of the Waipa, and thence to Waikato and Auckland.

The present communication with Wellington by coach is a step the right way—but it is only a step. We must go forward. Cobb and Co. must run to Waitotara, Patea, and Taranaki—nor must they stop there. In this age of

steam we must have railroads. This island is behind the neighbouring one; its railroad has been in use for some years—it is extending it; and please God I return to New Zealand, I hope to go by it from Lyttelton even to Invercargill. It has already got its telegraphic wire stretched from one end to the other of the island. Where is our first line to be? Will the empire city be satisfied much longer to remain without a railroad; and—where is the first to run but along the West Coast. This, also, I hope to see determined on before my return.

What a change may take place during the next two years of my absence! We have an iron bridge to be built, our river to be deepened, our port thus to be more widely opened, our new towns commenced with daily stages running to them, our population doubled, all the comforts and conveniences of life increased, and, by the aid of our Acclimatization Society, our plains filled with game our lakes and rivers with the best fish—nor are these chimerical ideas. The march of progress has set in: where will it stop? Wanganui has got its name, but it has now to maintain it; and a bountiful Providence has given it the means—a most fertile and extensive district. What more remains but increased energy; and I feel persuaded it will be given, for in advancing the place, its inhabitants advance as well.

The recent progress of Wanganui, in a mercantile point of view, will be seen when it is stated that it was only declared a port of entry in December, 1851, and that the inducement pleaded in the memorial to the Governor asking for this boon, was that its exports had reached the large amount of £600.

We have already alluded to the necessity of improving the channel of our river, but even now, in spite of snags and other obstructions, vessels of from three to four hundred tons visit our port, and with the improvements suggested, ships of double that tonnage might enter. In a place where there is no proper authority, whose office it would be to attend to the growing necessities of the place, we cannot wonder that so little of a public nature has been effected—a board of

management and directors seem to be required, and a municipal charter to be given, which will confer the power of attending to such improvements as may benefit the place, and carry on all public works.

A few words may also be added respecting the Wanganui climate, which, for its mildness and equability, may contest the palm with any part of New Zealand. I have rarely seen the thermometer in the house lower than 45° , or higher than 70° , and in the verandah the lowest 30° , and the highest 90° , and that only once in twenty-four years. It is seldom above 85° , in shade, in the warmest part of summer—one severe winter it was as low as 28° in the open air. Colonel Wakefield was struck with the beauty of the Wanganui climate; he remarked, “altogether, it is a sunny, cheerful place, with a delightful climate.” This is in a great measure to be attributed to the sea breeze, which usually sets in about ten a.m. and blows until four p.m.; this moderates the summer heat which in our latitude, $39^{\circ} 56'$, would otherwise be higher;—in fact, further inland, where it is not felt, the heat, as a matter of course, is greater; at Pipiriki, sixty miles up the river, it is frequently very oppressive, with seldom any frost in winter. Another cause of the moderate and equable temperature of our sea board is the absence of any great quantity of timber, or elevated land; the country is naturally well grassed and free from swamps, and although not a humid, it is nevertheless not a dry climate; there is generally a sufficiency of moisture, but not in excess. In no other part of New Zealand do the hills assume the beautiful emerald hue so perfectly as at Wanganui.

An allusion has been made to our streets. It is due that a few words more should be given to them. They are neat and clean with good broad footpaths. Victoria Avenue, the principal street, will be a noble one. It is two chains wide, and only wants planting with a row of trees on each side to render it equal to any in the island. The English, Scotch, and Roman Churches all stand in it, as well as the public school; the Wesleyan Chapel being in

Ridgway Street, which is also rapidly improving in appearance.

We can have no fear for the future of New Zealand, which, though the youngest of six of the Australian colonies, already ranks as the third, and with its rise every city and town belonging to it must rise likewise, and Wanganui, with its greatest share of natural advantages, will be amongst the first. Its motto is, "Go on."

This lecture on Wanganui was commenced with the cannibal scene enacted on the first arrival of Europeans in its waters. It cannot be more appropriately concluded than with an attempt to pourtray the change which the European has now made in this district. The tall and gloomy fern which then entirely covered the country has disappeared, luxuriant wheat, clover, and English grasses, supply its place; the entire district is now portioned out in flourishing, well-fenced farms, with beautiful fields and snug homesteads, each with its little clump of trees collected from all parts of the world; the most conspicuous, from its height, being the blue gum, an *Eucalyptus* from Australia; the English oak, the elder and other familiar trees of our native lands; the gardens, shut in with gorse fences, contain peach, apple, and other fruit trees, with a small patch devoted to the flowers most closely connected with our earliest associations, the rose, the primrose, the cowslip, the violet, and an innumerable number of lovely Cape bulbs. Good roads run in every direction; for want of other names, called Nos. 1, 2, and 3 lines. These conduct us to the town, from whence they all radiate. There we find broad streets running at right angles, and enclosing five acre blocks of houses—all of wood, neatly painted, and, except in the very heart of the town, surrounded by a small garden, for each house was originally erected on a quarter-of-an-acre allotment. The houses have a neat, cheerful look, generally with a comfortable verandah in front. The churches, all of wood likewise, stand nearly contiguous, showing that a certain amount of unity and catholic feeling prevails amongst the different sections of the Christian Church. The poor old weather-

beaten edifice, which was the first reared in the place in its earliest days, still stands in a corner by the side of its full-grown daughter, as a monument of the past, and a proof of present progression. On two elevated hills, opposite each other, with the town between, over which they seem to stand sentinel, are the picturesque stockades. Thence we reach the busy, well-built street fronting our noble river, with its shipping wharves and stores. By the Taupo Quay we reach the Market Place, ornamented with the Moutoa monument of white marble. At present no bridge spans the river, but another year or so will alter the scene, as a noble iron bridge, with a draw-bridge in the centre, is on the point of erection, which will still further add to the beauty of the place, and facilitate the intercourse of its inhabitants. Returning down the town we pass a little stream, and then, amongst some sand hills, we reach the public cemetery, where, according to Abraham's words, we bury the dead out of our sight, and lest our grief should be of too long duration, we have a race-course adjoining it.

Wanganui has possessed an Acclimatization Society for several years, which has been quietly doing its work, and in one instance at least with apparent success. By such agency how much has already been effected in New Zealand. In the North the pheasant is quite naturalized, and has so wonderfully increased as perfectly to stock that portion of the island, and allow sportsmen the unrestricted pleasure of shooting it; although (for some years at least) it would be a prudential measure to place some restraint, such as taking out licenses to shoot, and make the amount thus raised a means of introducing other species of game into the country, by transferring it to the Acclimatization Societies.

But our present object is not so much to chronicle the good effected by kindred Societies, as to mention what our own has done. It turned out two pair of sparrows, which following their natural love of the noise and bustle of men, selected the Commercial Hotel as the most suitable spot for them to commence their colonial life; they built their nests

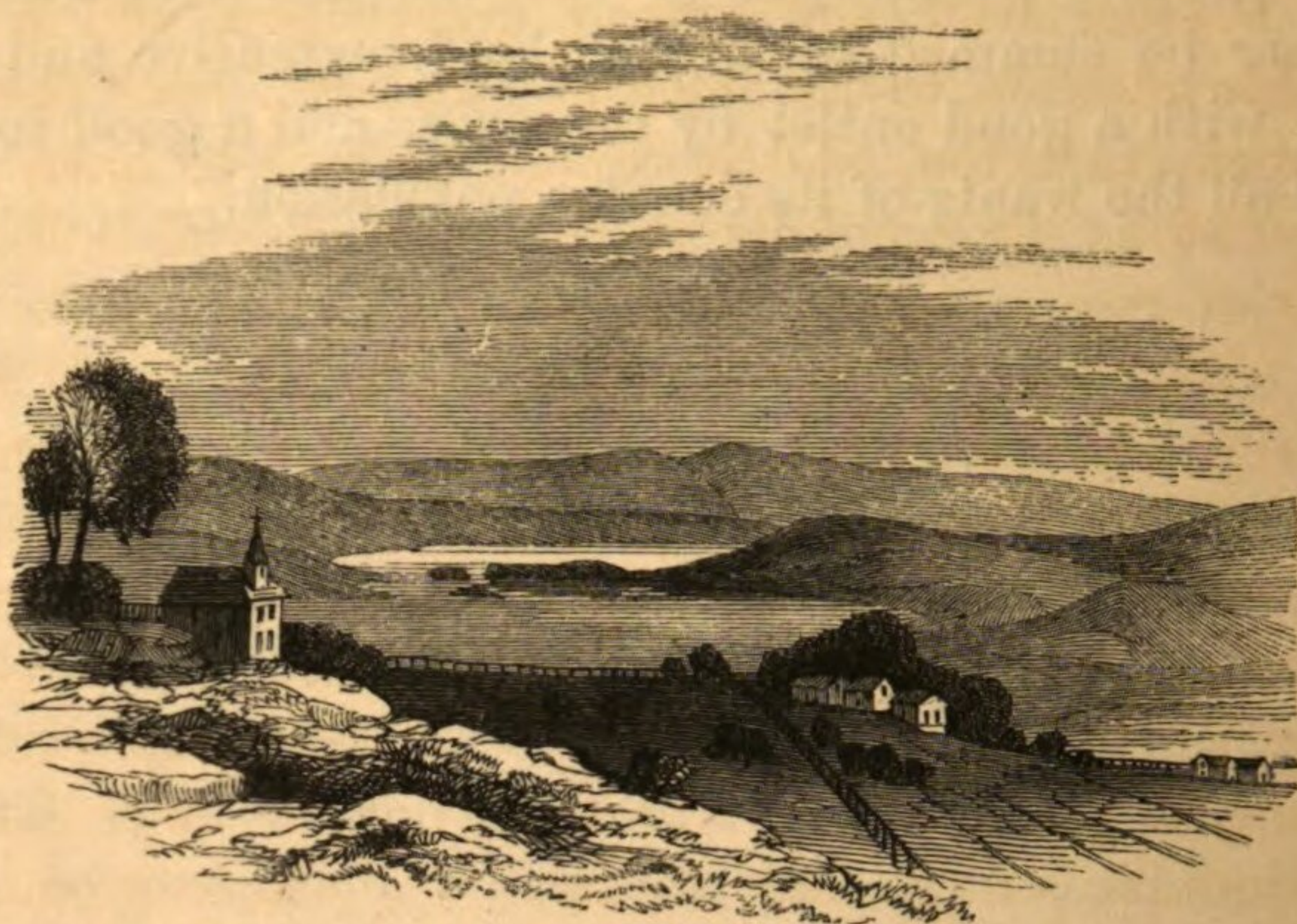
and hatched their young amongst the chimnies of that inn, and now these noisy little birds may be seen boldly pursuing their daily avocation, as in the old country. Three greenfinches have also had liberty given them, to make selection of their future homes. The pheasant may be said to be introduced, thirty-five pair having been procured at an expense of nearly £80, in addition to several presented by Sir George Grey to the Wanganui chiefs, as well as some Californian quail, black swans, and peacocks, all of which appear to be doing well, and likely soon to stock the district. Of fish, the carp and Murray river cod have now reached us; and of animals, the kangaroo and rabbit. By continuing these efforts, gradually the country will be as rich in these respects as it was before poor. The bee may be instanced, being now perfectly naturalized in our forests, as well as gardens; honey and wax are so plentiful, as to bid fair soon to become an article of commerce.

Some few hints for the future have been thrown out; another may be given which would greatly contribute to the health of our community. On the north shore of our Heads we possess an excellent beach for bathing. If a suitable building, as a boarding house, were to be erected there, it would always be filled, and soon give rise to others, which would furnish our townspeople with a delightful summer change, without the trouble or expense of going to a distance; it is at our very doors. Those who need a change already find their way to that spot, although at present the only shelter afforded is the blockhouse erected there. I trust some enterprising individuals will turn their attention to this subject.

Nor is Wanganui without its mineral and thermal springs. At Kauairoa there is a warm spring, of about 70 degrees temperature, and near Pipiriki two more of 80 degrees, which are strongly impregnated with sulphur, and still further up the river several others—some saline and others depositing large quantities of sulphur. These must soon be brought into notice and turned to account for their medicinal virtues.

Near the Rerenga there is a spring of remarkably salt water, and close to it another which is perfectly sweet.

The general advantages of the Wanganui district may therefore be summed up in rich land, extensive and large plains, with a good outlet by the river, and a good town to supply all the wants of its country population.



THE KIRI KIRI STATION, BAY OF ISLANDS.

CHAPTER XIII.

ACCLIMATISATION.

WHEN the recent institution of Acclimatisation Societies is considered, the results already attained must be regarded as very satisfactory; the importance of giving attention to this subject is also apparent; before anything is said of their operations it will not be amiss to refer to what had been effected prior to their establishment. The extraordinary absence of land animals in New Zealand, the deficiency of game, and of insectivorous birds was first remarked by Captain Cook, a name which will always be connected with New Zealand, and be held in reverence as one of its earliest and best benefactors. He introduced that valuable tuber, the potatoe, the carrot and turnip also; the first soon became one of the chief supports of the natives; to judge of the high estimation it is held in, it is only necessary to state that

it has fully thirty names given to the varieties which they have observed; the turnip, a species of turnip cabbage, soon became wild and spread everywhere, and is still a valuable addition to the stock of esculents, both the leaves and root are eaten, and it cannot be said to have greatly deteriorated; it generally prefers the alluvial soil on the banks of rivers, and there grows with remarkable luxuriance. But the chief introduction of Captain Cook was the pig, this has increased in a most extraordinary manner; the Northern Island is so perfectly overrun with it, that sheep-owners, to save their lambs from destruction, are obliged to destroy it without mercy. There are three kinds of pigs which have been naturalized, whether the produce of the original pair left by Captain Cook, or from later importations, it is impossible to say. The ordinary one, which has stocked the forest, is black, with a very long snout, almost resembling that of a *Tapir*, this pig was probably the original one. The next is a grey one, commonly known by the name of *Tonga tapu*, and may therefore be supposed to have been thence derived. The third variety is generally of a reddish brown, marked with lateral black or dark stripes, running the whole length of the body.

The next benefactor of these islands was the venerated Mr. Marsden: his name will be handed down to posterity as a friend to New Zealand, in a temporal as well as spiritual point of view.

It was only in 1791, that the pure bred merino was introduced into Britain by George III., who perceiving the great advantage which would accrue to his country if that valuable animal could be naturalized, after much difficulty succeeded in obtaining a small flock of the negrette breed, which was transferred to Kew. It was not long after their arrival that Mr. Marsden visited England, and justly thinking that Australia more nearly resembled the native abode of the merino, boldly made an application to the King; that monarch saw the importance of introducing the merino into Australia, and presented him with a ram and four ewes. Their arrival was the commencement of a new

era in that colony. This public-spirited man also imported a purer race of cattle, which long went by his name; and some of these early found their way into New Zealand, where he also brought the horse, which with the cow greatly excited the admiration of the Maori, by their size and bulk, especially when they saw Mr. Marsden mount the former, they were struck with amazement, many thinking the horse and its rider were one. The natives appear to have been puzzled what to call it, at first naming it *he kuri*—a dog, which it is still occasionally called.

He likewise saw the necessity of establishing a mission farm, as a nucleus for disseminating our domestic animals throughout the island; one was therefore formed at the Waimate, and stocked with a little flock of sheep, some cattle and horses. The domestic birds were gradually introduced—geese, ducks, fowls, guinea fowls and pigeons; goats and rabbits also found their way to the island, and such a variety of dogs that they soon completely destroyed by admixture the original one. The useful cat followed the steps of the Missionary, and so much was puss esteemed on her arrival, that a Turanga chief carried one from the Bay of Islands to Poverty Bay on his sacred shoulders; and good reason there was to prize the feline race, for man not only introduced useful animals, but involuntarily the rat and mouse as well; these multiplied at such a rate, as speedily to overrun the island, and almost destroy the native rat, which was formerly very numerous and much prized as an article of food; so destructive did the natives find the mouse, that they called it the *toro naihi*,* or scythe; when the cat came to their aid the mouse obtained a second name *te kainga ngeru*—cat's food.

Captain Hobson brought the first hive of bees to the island, but they did not increase. Mr. Cotton, the Bishop of New Zealand's chaplain, was more successful, and from his hive both islands are now well stocked. They have

* *Toronaihi*, literally "drawknife," a very sharp instrument used by whalers in cutting off blubber from the fish, and applied to the mouse from its destructive character.

increased to such an extent, as to have become wild and fill the forest, so that the bee may be said to be already more established in New Zealand than it is even in England, where it requires much care to preserve it through the winter, whereas from the mildness of the New Zealand climate it is quite as much at home in its forest mansion, as in its artificial ones, and actually for several years honey was far more reasonable in New Zealand than in England. At present it is not so much prized or attended to as formerly, otherwise honey and wax would form no inconsiderable article of export.

Though the rabbit was early introduced into various parts of the island, it is doubtful whether it has greatly increased; the hawk, cat, and dog, are its inveterate enemies; it is still too domesticated to escape them; when, however, it acquires its native wildness, it may increase in the same degree as its congeners at home. The silver grey variety, whose skin is so much prized in China, was introduced years ago, but has not multiplied. Hitherto only fancy pigeons have been brought, which have thriven well in spite of their enemies; it would be advisable to procure the common inhabitants of the dovecot as well. The Australian bronze-wing pigeon, the Wonga-wonga, has recently been added to the number of our imported birds.

Two kinds of pheasants are already naturalized in the province of Auckland. Mr. Brodie has the honour of having stocked the northern end of the island with the English variety; the other, which is now becoming quite abundant in the neighbourhood of Auckland, is from China; it has already found its way beyond the Waikato. Great credit is also due to Mr. Brodie for his patriotic efforts in introducing the smaller kinds of English land birds. The Honorable Henry Walton, of Wangarei, brought the silver pheasant, which is to be found near that place.

The institution of Acclimatisation Societies is of great public utility, for however laudable the efforts of individuals may be, yet they must of necessity be contracted in their results when compared with the combined action of numbers;

hitherto their efforts have been only partially successful, from the want of a systematic plan of action. Great numbers of birds have been sent out, but proportionally few have survived to make their *debut* on our shores ; this loss and waste of means might, perhaps, have been obviated by a different arrangement. It requires an agent who is acquainted with the rearing and feeding of whatever may be intrusted to his care ; had this plan been adopted, it is probable that the hares, partridges, sparrows and other birds sent out, would have been more likely to have reached their destination.

Relative to the selection of those animals, birds, or fish, which may be most profitably introduced, the alpaca appears to be one of the most important ; the Australian colonies have been sensible of its value, and South Australia has acted nobly in purchasing a flock, which was procured by Mr. Ledger with great difficulty and expense from South America. The alpaca has since been brought into New South Wales, and thence has reached New Zealand, so that this valuable animal will soon be naturalized, as the country, from its mountainous character, so closely resembles its natural abode. Next to the alpaca may be mentioned the Chinese sheep, so remarkable for their fecundity, as well as for the value of the fleece ; these animals are said to produce from three to five at a birth—it may more justly be entitled a litter—and they have two of these litters in a year. Nor is their maternal ingenuity inferior to their fecundity, as they wean the stronger lambs, and allow the weaker ones to suck for a longer period ; they are said to produce from seven to twelve pounds of wool annually, and to weigh from 140 lbs. to 170 lbs. as mutton, and to be of a quality not inferior to the Leicester. These sheep inhabit the northern part of China, near the great wall, and therefore belong to a colder climate than that of New Zealand. Nor must the Cashmere goat be omitted, as it is questionable whether its silky hair, or that of the alpaca, will prove most advantageous as an article of export. From the late lamented Prince Consort, and also from Lord Petre, the colony received

valuable presents of the red and fallow deer. Prince Albert presented a couple of the latter to each of the provinces; these are beginning to increase, and will prove as durable and useful a memorial monument as any erected to his memory, and at the same time a connecting link of his name with New Zealand. Sir George Grey has also introduced another kind of deer from the Cape.

From our Australian neighbours we are beginning to borrow their varieties of the kangaroo to stock our grassy plains, as well as the emu, bustard, and wild turkey, with several species of the pigeon.

A brief allusion may here be made to the efforts of the Governor in the cause of Acclimatisation. Since his return to New Zealand he has purchased The Kawan, an island some five or six miles long, and three or four miles wide, which he has converted into a Zoological Garden, or rather park, which from its size far surpasses any thing of the kind in Europe, unless it be that of Windsor.* Here he has already congregated many of the useful birds and animals of Africa, Australia, and other parts, where they are suffered to roam at large; its insular position, too, precludes the possibility of escape of any but the birds.

There is also a valuable Botanical Garden commenced, which, from the mildness of the climate, will allow of plants

*Windsor Park	-	-	-	-	covers	3800	acres
Richmond	-	-	-	-	"	2468	"
Bois de Boulogne (France)	-	-	-	-	"	2095	"
Hampton Court	-	-	-	-	"	1800	"
Phoenix (Dublin)	-	-	-	-	"	1752	"
Central (New York)	-	-	-	-	"	850	"
Kew	-	-	-	-	"	683	"
Regent's	-	-	-	-	"	478	"
Kensington	-	-	-	-	"	362	"
Izar-Sko-selo (Russia)	-	-	-	-	"	350	"
Hyde	-	-	-	-	"	289	"
Victoria	-	-	-	-	"	249	"
Imergarten (Prussia)	-	-	-	-	"	210	"
Greenwich	-	-	-	-	"	185	"
Battersea	-	-	-	-	"	175	"
Green and St. James'	-	-	-	-	"	50	" each.

and trees from almost every part of the world being naturalized. It is not too much, therefore, to predict, that before long The Kawan will be a spot of much interest to travellers, and of great benefit to the country.

A small breed of the buffalo, which is much esteemed by English farmers on account of its compact form and the facility with which it fattens, might be obtained from India more directly than from England.

The attention of the Australian and Tasmanian Governments has of late been turned to the introduction of fish; many unsuccessful attempts were made with the salmon, but at last their efforts have been signally crowned with success. Salmon and trout, and also the carp, may be said to be introduced both in Tasmania and Australia; the latter has already reached New Zealand. The trout and salmon, it is to be hoped, will soon fill our Alpine streams and lakes, which are most suitable for them. There are other valuable fresh-water fish which might be added to these, as the perch and tench.

Perhaps no nation we are acquainted with has practised Pisciculture to the extent of the Chinese, in fact, it is only within the last few years that such a thing has been thought of in Europe, and this was initiated by a Chinese, who commenced it in France, and already that country has made great progress in this new department. To introduce, therefore, the various kinds of fish for which China is celebrated, it would appear to be the best plan to obtain a native of that country acquainted with this art, who might also bring with him the spawn of their choicest kinds, and thus in a very short time our lakes and rivers would be stocked with valuable fish. When the comparatively trifling distance of China to that of Britain is taken into consideration, it is evident the expense to be incurred, and the risk of failure will be far less in one case than in the other. A gentleman sent to China upon an agricultural mission by the French Government, M. Eugene Simon, made a valuable report on the fish and fisheries of that country, and also despatched specimens of several kinds which he thought capable of being

bred in Europe. He speaks of them in the highest terms, and says that it would not be difficult to select forty or fifty species worthy of observation.

Amongst those he reports is the *Lo-in*, or King of Fish, classed as *Crenilabrus* by Dr. Bridgman, measuring sometimes six or seven feet in length, weighing from 50 lbs. to 200 lbs. or more, and said to equal the famous salmon of the Rhine. Then comes the *Lein-in-wang* and the *Kau-in*, almost as good and even larger than the other; the *Lin-in*, finer than any Carp in Europe and weighing sometimes 30 lbs.; and the *Kin-in*, or *Tsi-in*, which does not weigh more than from 10 to 12 lbs., and is the finest and most delicate of all, in flavour partaking at once of the trout and sole.*

This is sufficient to shew what a field China presents to the friends of Acclimatisation. Nor is Australia to be overlooked; the large fish called Murray Cod, found in the waters which run westward, is worthy of attention: in size and weight it perhaps equals the largest of the Chinese fresh water fish, and there are several others also, as the perch, rock cod, &c. The Australian fresh water cray-fish, rivalling our marine one, *the Koura*, in magnitude, would be a great addition to our streams.

A recent report of the Nelson Acclimatisation Society shews that however great their losses, still something has been done when it is able to state that it has released as many as 143† birds, although it is sad to find two poor mateless ones amongst them, a solitary robin and a sparrow.

The expensive efforts made in these remote appendages of Britain to introduce her smaller families of birds must strike our countrymen at home with surprise, who have from time immemorial been using equal efforts to exterminate those

* "Suter's London Mail," for June 1864.

† Partridges... 8	Robin 1	Redpoles 2	{ From the Report of the Acclimati- sation Society, Nelson, Sep. 1864.
Blackbirds... 26	Greenfinches... 5	Twights 2	
Thrushes ... 5	Yellow-hammer 3	Australian	
Starlings ... 17	Sparrow 1	Sparrows ... 6	
Grey Linnets 7	Chaffinches ... 23	Black Swans... 7	
Goldfinches.. 10	Larks 20		

very birds we are trying to introduce ; these efforts must not be supposed to result solely from remembrance of the little warblers whose sweet songs are associated with our earliest years, but from a conviction of their great utility in keeping under those noxious insects which here, from the want of such assistants, prove so destructive to the hopes of the agriculturalist.

A writer remarks, "Bird tenting in England means shooting or scaring them away, but in Australia—preserving birds with the most assiduous care." The Australian Colonies, in the establishment of Acclimatisation Societies, prove themselves to be in advance of the parent land. Its Zoological Gardens can only be regarded as places established for the amusement and instruction of the mass, but not for purposes of disseminating new species ; as an instance of this it may be mentioned that the prolific Chinese breed of sheep was introduced some years ago into one of the Zoological Gardens at home, where it multiplied so rapidly as to puzzle the savans what to do with its increase, but instead of trying to introduce the breed to the notice of the agriculturalist, as George III. did the merino, the only use the keepers of the garden could find for it was to feed their lions and tigers, and other carnivora, with its produce. In our southern colonies how different are the aims of its inhabitants ; they are endeavouring to enrich their adopted homes with animals of every kind which are capable of being serviceable and profitable to them, and even in this day of their infancy how energetic is the effort they are simultaneously making, to accomplish this laudable object. It requires but little foresight to predict how great will be the change which a few more fleeting years will thus be effected in them.*

* New Zealand, the youngest of Britain's colonies, already possesses eight Acclimatisation Societies, situated at Auckland, Ahuriri, Wanganui, Wellington, Nelson, Canterbury, Otago, and Southland.

GREAT COUNCIL MEETING.

Taiporohenui, a name for the West Coast, and also a word used in a Karakia Kumara, signifying—the ending of the matter. This was applied as a name for the building in which a great council was held at Manawapou, in May 1854, to *pupuru*, or retain the land, and form a confederacy of the tribes, so that the European should not obtain any further hold of the country than he then possessed. At that meeting 140 pigs, 1000 baskets of potatoes, each about 60 lbs. weight, 900 baskets of kumara, 700 baskets of taro, two tons of flour, one ox, and 300 eels, were consumed.

The land thus made sacred was to extend from Kaiwi to Kurukuru, and any one who attempted to sell a portion within these lines was to be tomahawked. The spirit then manifested was anything but friendly to the British Government. A hatchet was passed round as a bond of union, to show that whosoever infringed upon the law then established, and sold land to the Government, should be put to death; the handle of the hatchet was beautifully carved. Some years later this was purchased of its owner, Rio, who was shortly afterwards murdered.

It is right to say that the hatchet was only received by the Nga-ti-rua-nui and Taranaki natives. There were Wanganui and Nga-ti-rau kawa chiefs present, but they would not touch it. This treaty soon showed its effects in the war which broke out at New Plymouth between Rawiri Waiawa's tribe and Katotore Waitere, who slew the former for selling land.

In 1856, a still more important meeting was held at Pukawa Taupo for a similar purpose. This was at the residence of Iwikau te Heuheu. Most of the head chiefs of the island were there. Te Wherowhero, the principal chief of Waikato, had a fall from his horse in going to it, which hindered him from being present.

1. The first subject for discussion was the land. It was unanimously decided that no more should be sold

by the natives to the Government. That Tongariro should be the centre of a circle, of which the Hauraki, Waikato, Kawhia, Mokau, Taranaki, Nga-tirua-nui, Waitotara, Wanganui, Rangitikei, Titiokura, should form the circumference. That this was to be a Rohetapu, or sacred boundary, which no chief should infringe upon by selling any portion; that this line, of course, excluded the parts already alienated. That from Tongariro lines should be supposed to run, and connect it with the mountains which form the circumference, as Haungaroa, Maungatautari, Taupiri, Taranaki, Taupiri (Wanganui), Ruahine, and that a document to that effect should be drawn up, and signed by all the head chiefs.

2. The next subject was the Queen's sovereignty; most refused to acknowledge it, some were silent, a few only agreed to it. The prevailing opinion was, that if submitted to, the Queen would eventually obtain possession of their land, and that they, the chiefs, would lose all their dignity, that they had been repeatedly warned of this by foreigners, and especially by the priests.
3. That the prayers for the Queen, Prince Albert, and Royal Family, should not be read where her power was not acknowledged.
4. That roads should not be made, for if they were they would destroy their controul over their own lands.
5. It was then mooted whether they should elect a King; this was generally negatived.
6. The next subject related to Makutu, or witchcraft.
7. The one after that referred to the Missionaries. The Waikato chiefs enquired, should they be listened to, and permitted to go up and down the country as they liked, lest they should upset their plans, and introduce European influence amongst them. It was unanimously decided that no obstacle should be thrown in the way of ministers, as they labored for their spiritual good.



WAINGAROA HARBOUR.

CHAPTER XIV.

STATISTICS.

Census of New Zealand, 1864.

IN the Census of 1864, there are several interesting particulars to be noticed.

The progress of Wellington then was less than that of any other province. In 1861, its population was rather more than 12,500, and in 1864 it was rather less than 15,000; of this little increase the country districts must claim nearly all. But if Wellington be so far behind the other provinces in the increase of its population, it seems to stand proportionally better than even Auckland in real progression, that is, in the cultivation of the soil; Auckland, with its population of 42,000, has 129,000 acres fenced, whilst Wellington, with only 15,000, has still managed to cultivate 127,000 acres, which is nearly three times as much in proportion to that of

Auckland, a convincing proof that the actual progress of Auckland has been very trifling, and that its great increase of population was in part only temporary,—that the war brought it and peace might take it away, as it seems to have so little hold on the soil.

Of the 127,000 acres belonging to Wellington, we find them divided as follows:—Wanganui, 36,785; Rangitikei, 18,926; Pororua, 16,113; Hutt, 10,498; Wairarapa, 12,185; Town of Wellington, 908. From this it is evident that Wanganui and Rangitikei have greatly increased, and, in fact, chiefly form the province.

Another thing to be noticed is, that by far the greatest increase in population has been with the new provinces. Marlborough has more than doubled its inhabitants, and Southland more than quadrupled its; in fact, Southland, in spite of its financial difficulties, has still made the greatest progress of all the provinces, a convincing proof that were these nine provinces to be broken up into municipalities or counties, the general progression would be immediately increased.

Lighthouses on the Coast of New Zealand.

There are now eight lighthouses, five of which have been used since January 1st, 1865:—

1. *Auckland*, on the Tiri Tiri Island, near the entrance of the Auckland Harbour, 300 feet above the sea level, visible for a distance of 23 miles in every direction in clear weather.
2. *Cook's Straits*, Mana Island, 450 feet above the sea level; the tower is 70 feet high; it is visible 29 nautical miles.
3. *Wellington*, on Pencarrow Head, at the entrance of Wellington Harbour, 420 feet above sea level, and is visible 30 miles off.

4. *Soames Island* lighthouse, in the Wellington Harbour.
5. *Nelson* lighthouse on the S. W. end of the Boulder Bank, visible $12\frac{1}{2}$ nautical miles, 60 feet above high water.
6. *Canterbury*, Godley Head lighthouse, on the N. W. entrance to Lyttelton Harbour, visible 27 miles; tower 30 feet high.
7. *Otago*, Tairoa's Head lighthouse, on the east side of the entrance to Otago Harbour, visible 18 miles.
8. *Foveaux Straits*, Dog Island, off the entrance to the Bluff Harbour, 150 feet above sea level; the tower is built of native stone of a grey color, and is 118 feet high.

TELEGRAPHS.—A line is now finished, and is working from the Bluff to Wellington, thus connecting Dunedin, Christchurch, Nelson, and Wellington together. Auckland also has a line from the city to Onehunga.

RAILROADS.—At present the longest line is, perhaps, that from the Bluff to Invercargill, a distance of about 20 miles. The next is from Heathcote to Christchurch; on the completion of the tunnel now being driven through the lip of the crater which forms Lyttelton Harbour, it will run direct to that port. It is also being carried on beyond Christchurch, eventually to reach Dunedin and Invercargill. It is a mark of the progress of the province and of the Middle Island generally. At Auckland a railroad has been long under construction, to connect the city with Onehunga. The work is for the present in abeyance, but, doubtless, will soon be renewed and finished.

The mention of the New Zealand Banks must not be omitted, although all of them are of very recent origin, their progress is something wonderful. The Bank of New Zealand is paying an annual dividend of 17 per cent. The Bank of Otago 6 per cent. The Bank of Auckland 10 per cent.; and the Commercial Bank of New Zealand 10 per cent.

The Colony has also now its Fire and Marine Insurance Company, called The New Zealand Marine Company, established in 1859.

The progress of Steam in New Zealand has been very rapid. Some ten years ago the colony did not possess a single vessel; the first, I believe, was the *Emu*, which was built in Auckland, then a small one was obtained, which gave rise to the Wellington Steam Company, which now own a considerable number; the Otago people were not behind; they possess several. Different places also have become owners of steamers, which bear their names, and render their transit from place to place quite easy and regular without delay. Good frequently comes out of apparent evil, and this was the case with the steam navigation, which would not have progressed so rapidly but for the war, which, by closing the roads by land, compelled all to travel by water.

The transit of troops, stores, ammunition, &c., also gave a helping hand, and thus steam power is now permanently established in New Zealand, there are steamers plying on most of our rivers and some of our lakes. New Zealand has likewise the honor of uniting with the Australian colonies in subsidising and supporting the Peninsular and Oriental Steam Company, and, still later, in aiding and procuring the establishment of the Panama line, Melbourne and New Zealand being its chief supporters.

Nor has this terminated the efforts of the colony. We have lines of coaches traversing the length and breadth of the Middle Island, and in the northern one running as far as Wanganui and Wairarapa; at Auckland coaches run as far as the Waikato, a distance of about 40 miles, and perhaps by this time the lines are extended up the Waikato, to all the fresh-founded towns on its banks. Roads are at present in their infancy, still some attention has been paid to them; the longest line of coaches is from Lyttelton to Dunedin.

A List of the earliest Works printed in Maori.

Kendal's Grammar and Vocabulary, imperfect, printed on China paper at Sydney, about	1818
Kendal's Grammar, revised by Professor Lee, published by Church Missionary Society, London	1820
3rd chapter of Genesis, 20th chapter of Exodus, 5th chapter of Matthew, 1st chapter of John, The Lord's Prayer, 7 Hymns, Sydney, E. Eager, King-street; 4 Catechisms—1 Church of England, 2 Watt's, 1 General Assembly's. Sydney	1833
Portions of Scripture, parts of Prayer-book. Sydney .	1835
4to., contains part Genesis and Four Gospels, Morning and Evening Services, Occasional Services and Hymns. Sydney	1835

CHURCH MISSIONARY SOCIETY PRESS :—

The Gospels, each published separately. Paihia	1835
New Testament, complete. Missionary Press, Paihia .	1837
Kupu ui mo te Kura. Paihia	1839
Primer (he pukapuka waka ako). Paihia	1839
Ko te Pukapuka Kauwau o te Pihopa. Paihia.	1839
Four Catechisms. Paihia	1840
Prayer-book, complete, Te Inoi. Paihia	1840
Isaiah, Daniel. Paihia	1840
Genesis, Exodus, 12 chapters of Deuteronomy. Paihia .	1840
Almanacs from 1841, annually to 1845. Paihia.	
Pukapuka Waka ako Ki te reo Pakeha	1843

WESLEYAN PRESS :—

Two Catechisms, Selections of Scripture. Mangungu .	1840
Morning and Evening Service of the Church of England. Mangungu	1841
Book of Job and Malachi. Mangungu	1841
Service of Church of England, 60 Hymns, and Occasional Services of Church of England. Mangungu	1845
Re-printed on speculation by Revan the Kupu Ui, Wanganui, 1841, a te Ra; Ditto Morning and Evening Services, reprint, Wanganui a te Ra	1841

CHURCH OF ROME :—

Ako Marama. Kororarika	1842
Ko te ako, me te Karakia o te Hahi	1847

GOVERNMENT MAORI PUBLICATIONS.

“Te Karere o nui Tireni,” No. 1, Akarana Hanuere 1, 1842, a monthly publication. “He pukapuka ra tenei kia mohio ai te tangata Maori Ki nga tikanga me nga ritenga o te Pakeha ; Kia mohio ai ano hoki te Pakeha Ki nga ritenga o te tangata Maori.” This is a book to teach the Maori the laws and customs of the English, and the English those of the Maori ; not very likely to benefit the latter, as it was solely in Maori ; it continued four years to the end of 1845.

“The Maori Messenger,” Auckland. (No. 1), January 4, 1849.

“Te Karere Maori,” folio, English and Maori, a very copious and interesting journal. It terminated with Governor Grey’s stay. Another paper succeeded it after Governor Grey’s departure, called “The Maori Messenger.”

“Te Karere Maori,” January 1st, 1855, Auckland ; it continued until the return of Governor Grey, having dwindled down to nothing ; this seems to be the last Maori publication with official notices from the Government to the natives, except Gazettes.

Twelve numbers of “Government Communications,” of new laws, battles won, and Maories killed.

“Te Kai Whakamata ara o nga iwi erua na te tika i toa ai Turei,” Huni 6, 1848. Te utu etoru pene, 3*d*. Williamson and Wilson, Auckland.

“Te Whetu o te Tau,” Akarana, Huni 1, 1858.

“He Nupepa Maori, Ko te ao marama,” or, New World. Port Nicholson, September 20, 1849, English and Maori, printed by “Wellington Independent.”

“Te waka o te Iwi.” Akarana, Oketopa, 1857.

“Te Hokioi e rere atuna,” Ngaruawahia Tihema, 1862.

Ko te Kaimahi kia wiwi ki tona utu etoru pene tan e Whakarite ai, the last number seen, dated February 15, 1863. The Maori King’s paper, entirely conducted by the natives, and printed at their press. 3*d*.

“Te Pihoihoi mokemoke Taunga i te Tuanui,” Pep 2, 1863.

Otawhao i taia Ki te perehi o te Kura, 1863, a Government opposition paper to the Maori one.

"Te Karere o Poneke." Taete, 17 o Hepitema, 1857, it terminated mane 27 o Tihema.

Sir George Grey published "Robinson Crusoe," in Maori, 1858, "Bunyan's Pilgrim's Progress," and several other works, for the natives.

NEW ZEALAND PRESS.

"The Bay of Islands Observer," Kororarika, June 15, 1840, printed and published every Thursday morning, *price* 1s., by G. A. Eager and Co., proprietors. The first newspaper published in New Zealand.

Eager and Co. addressed the subscribers of the "New Zealand Advertiser and Bay of Islands Observer," December 15th, 1840, stating that the Government were determined to fetter the Press, or suppress it:—"One thing has now become manifest, the Government of the British Colony of New Zealand does not wish for a Free Press, while, on the other hand, our feeling is, 'a Free Press, or none at all.' Resumed "Bay of Islands Gazette," February 24, 1842. The intervening period being occupied by the "Government Gazette," February 12, 1841. About this time appeared a skit on Willoughby Shortland, entitled, "Rules for Reducing a Prosperous Colony to a state of Insignificance, Poverty, and Distress, (taken from an old author) and dedicated to the Prime Minister of the Cannibal Islands," no date or name of printer.

"Gazette Extraordinary," New Zealand, December 30, 1840; Paihia, printed at the Press of the Church Missionary Society.

"The New Zealand Government Gazette," No. 1, Kororarika, Bay of Islands, February 12, 1841, *gratis*, G. A. Eager, printer; went through 19 numbers.

"New Zealand Advertiser and Bay of Islands Gazette."

"Kororarika," New Zealand, Thursday, February 24, 1842; it reached No. 36, October 27, 1842, succeeded by the "Auckland Chronicle" and "New Zealand Colonist."

"Auckland Chronicle and New Zealand Colonist," New Series.

"New Zealand Herald and Auckland Gazette," *price* 9d.

"Auckland Times," printed and published by Henry Falwasser,

- sole editor and proprietor. The Government having got possession of the press, Mr. Falwasser carried on the "Times" for a short period by means of a mangle, consequently it is printed only on one side. It appears that the Government at this time endeavoured to rule the Press; this occasioned a strong pamphlet to appear from Dr. Martin, who then left the colony and went to Tahiti.
- "The Southern Cross" commenced about the year 1843, which still survives, and flourishes as a daily journal (1866), of very large dimensions.
- "The New Zealander" appeared 31st May 1845, and expired 1866, printed and published by J. Williamson.
- "The New Zealand Gazette and Wellington Spectator," published every Wednesday and Saturday morning, printed and published by Samuel Revans.
- "New Zealand Colonist and Port Nicholson Advertiser," printed and published every Tuesday and Friday for the proprietors, by E. Catchpool, commenced about 1840.
- "Wellington Independent," published every Wednesday and Saturday, still flourishing (1867).
- "New Zealand Spectator and Cook's Straits' Guardian," printed and published by Robert Stokes, Wellington, from 1842 to 1866.
- "The Wellington Advertiser."
- "The Wanganui Record," Wednesday, November 16th, 1853; printed by F. Watts, Victoria Avenue, Wanganui, New Zealand.
- "Prospectus of the Wanganui Chronicle and Rangitikei Messenger," June 1856; Rutland Hotel, Henry Stokes.
- "Wanganui Chronicle," 15th October 1856; printed and published by Henry Stokes, sole proprietor; succeeded by a Company, Mr Wicksteed being the editor, and Mr. Parkinson printer; then Mr. James Urquart Taylor, and lastly Mr. Hutchinson, 1866.
- "The Wanganui Chronicle and Rangitikei Messenger," Wanganui, New Zealand, Thursday, March 12th, 1857.
- "Hutchinson's New Zealand Pioneer of General Literature and Colonial Progress," Saturday, October 6th, 1866, to December 22nd, 1866.
- "Wanganui Times," August 1, 1865, Tuesdays and Fridays. Walter Taylor.

"The Evangelical and Christian Advocate," Wellington, Aug. 12, 1853, *price 4d.*, short duration.

"Taranaki Punch," October 31, 1860, *price 6d.*, very primitive.

"Canterbury Punch," April 8th, 1865, pretty fair.

Hokitika—"The Despatch," daily, every evening; "The Hokitika," daily; "The West Coast Times," daily.

"The Okarita Times," Wednesday and Saturday.

"The Grey River Argus," Greymouth, Wednesday and Saturday.

Nelson and Dunedin have each had papers from their commencement. Canterbury possesses two—"The Press," and one published at Port Lyttelton. Taranaki has long had two papers. Napier and Marlborough, Timaru and Invercargill also. This is a very imperfect account of the New Zealand Press, but it chiefly refers to its commencement, and will thus assist other writers on this interesting subject.

*Census taken 1864.**

Provinces.	Population.		
	Males.	Females,	Total.
Auckland	25,686	16,446	42,132
Taranaki	2,872	1,502	4,374
Wellington	8,342	6,645	14,987
Hawkes Bay	2,456	1,313	3,770
Nelson	6,706	5,204	11,910
Marlborough	4,032	1,487	5,515
Canterbury	18,931	13,345	32,276
Otago	32,692	16,327	49,012
Southland	4,806	3,279	8,085
Chatham Isles	56	30	86
General Total, exclusive of the Military and their families	106,579	65,578	172,147

* The following tables are taken from a new and valuable work, entitled, "The New Zealand Directory," printed at Melbourne, 1867.

The increase for half-year ending 30th June, 1865, by immigration over seas, was—

Males,	5,640,	females, 3,865,	total, 9,505.
By births, males,	1,697,	„ 1,633,	„ 3,330.
Total increase, males, 7,337,	„	5,498,	„ 12,835,

After deducting the decrease in immigration (over seas) and death.

The Total Number of Acres in the possession of Europeans under Crop in the several Electoral Districts in December 1864.

Town of Wellington -	-	908	Raglan* -	-	-	27,885
Mangonui -	-	984	Grey and Bell -	-	-	6,833
Bay of Islands -	-	6,430	New Plymouth Island -	-	-	273
Marsden -	-	8,295	Omata -	-	-	2,611
Northern Division -	-	14,229	Wanganui -	-	-	36,785
City of Auckland, East -	-	120	Rangitikei -	-	-	18,926
Ditto West -	-	310	Porirua -	-	-	16,113
Parnell -	-	657	Hutt -	-	-	10,498
Newton -	-	646	Wairarapa -	-	-	12,185
Pensioner Settlements -	-	2,758	Napier Island -	-	-	5,712
Onehunga -	-	1,047	Clive -	-	-	16,168
Franklyn* -	-	23,786				

* Unimproved.

Middle Island.

Collingwood -	-	1,505	Heathcote -	-	15,709
Motueka -	-	9,043	Ellesmere -	-	1,867
Nelson Island -	-	1,444	Christ Church, Town -	-	1,290
Suburbs of ditto -	-	3,974	Lyttelton -	-	100
Waimea -	-	15,322	Akaroa -	-	3,293
Town of Picton -	-	1,978	Timaru -	-	3,591
Wairau -	-	5,846	Hampden -	-	8,503
Cheviot -	-	15,349	Bruce -	-	31,914
Kaipoi -	-	12,561	Dunedin, suburbs -	-	5,524
Avon -	-	16,000	Wallace -	-	9,931

The number of Acres in the possession of Europeans under Crop in the several Provinces in December 1864.

Wellington -	-	95,416	Canterbury -	-	68,727
Auckland -	-	87,556	Otago -	-	48,373
Taranaki -	-	9,769	Nelson -	-	32,068
Hawkes Bay -	-	21,880	Southland -	-	9,549
			Marlborough -	-	8,189
		A.214,621			A.166,906

*Customs Revenue at the several Ports for Quarter ending
30th June 1865.*

	£.		£.
Auckland - - -	49,938	Wairoa - - -	668
Russell - - -	608	Lyttelton - - -	20,195
Mangonui - - -	470	Akaroa - - -	381
Hokianga - - -	11	Timaru - - -	1,889
New Plymouth - - -	4,512	Hokitika - - -	3,162
Wanganui - - -	5,492	Dunedin - - -	54,909
Wellington - - -	14,694	Molyneaux - - -	21
Napier - - -	5,359	Oamaru - - -	705
Collingwood - - -	85	Invercargill - - -	5,050
Nelson - - -	9,241	Bluff - - -	157
Picton - - -	562	Riverton - - -	425
Havelock - - -	518		
		Total -	£179,052

*Value of Exports for the several Provinces during the Quarter
ending June 30 1865.*

	£.		£
Auckland - - -	21,140	Marlborough - - -	27,230
Taranaki - - -	nil	Canterbury - - -	198,909
Wellington - - -	6,450	Otago - - -	287,869
Hawkes Bay - - -	14,305	Southland - - -	14,184
Nelson - - -	29,533		

*Number and Tonnage of Vessels cleared outwards at the several
Ports during the Quarter ending 30th June 1865.*

Auckland - - -	69 vessels, 25,887 tons.
Russell - - -	3 „ 952 „
Mangonui - - -	1 „ 400 „
Hokianga - - -	1 „ 163 „
Waikato - - -	3 „ 644 „
New Plymouth - - -	5 „ 1,294 „
Wanganui - - -	12 „ 2,141 „
Wellington - - -	15 „ 5,578 „
Napier - - -	3 „ 840 „
Nelson - - -	17 „ 5,429 „
Lyttelton - - -	9 „ 4,156 „
Hokitika - - -	7 „ 752 „
Dunedin - - -	37 „ 17,818 „
Invercargill - - -	5 „ 709 „
Total - - -	187 vessels, 66,763 tons.

Revenue of the Provinces for the Quarter ending 30th June 1865.

Auckland - - -	£57,913	Marlborough - - -	£2,557
Wellington - - -	22,798	Canterbury - - -	31,483
Taranaki - - -	5,386	Otago - - -	64,131
Hawkes Bay - - -	6,230	Southland - - -	7,315
Nelson - - -	11,000		
		Total -	£208,813

New Zealand and Australian Tariffs.

The following are the Tariffs of New Zealand, Victoria, New South Wales, Queensland, South Australia, and Western Australia, compared as to principal articles :—

	New Zealand.	Victoria	N.S. Wales.	South Aust.	Queensland.	Western Aust.
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Brandy and Gin - - -	12 0	10 0	10 0	10 0	10 0	12 0
Rum and Whisky - - -	12 0	10 0	7 0	10 0	7 0	12 0
Cordials - - -	12 0	10 0	10 0	10 0	10 0	12 0
Perfumed Spirits - - -	12 0	10 0	7 0	10 0	7 0	12 0
Other Spirits - - -	12 0	10 0	7 0	10 0	7 0	12 0
Tobacco—Manufactured - per lb.	2 6	2 0	2 0	1 6	2 0	1 9
Unmanufactured - - -	2 6	1 0	1 0	1 6		1 0
Sheepwash - - -		0 3				
Cigars - - -	4 6	5 0	3 0	4 0	3 0	2 6
Molasses and Treacle - - -	9 4	3 0	3 4	2 0	3 4	3 0
Tea - - -	0 6	0 6	0 3	0 3	0 3	0 2
Coffee - - -	0 3	0 2	0 2	0 1	0 2	4 0*
Sugar - - -	9 4	6 0	5 0	3 0	5 0	3 0
Refined & Candied - - -	9 4		6 8		6 8	4 0
Unrefined - - -	9 4		5 0		5 0	3 0
Wine—In Wood - - -	4 0	3 0	2 0	2 0	2 0	2 0
In Reputed Quarts - - -	10 0	6 0	4 0	6 0	4 0	4 0
" Pints - - -	5 0	3 0	2 0	3 0	2 0	2 0
Beer—In Wood - - -	0 9	0 6	0 1	0 6	0 1	4 0
In Bottle - - -	1 6	0 6	0 1	0 6	0 1	4 0
In Reputed Quarts - - -	3 0	1 0	0 2	1 0	0 2	8 0
" Pints - - -	1 6	0 6	0 1	1 0	0 1	4 0
Gold (export) - - -	2 6	1 6	1 6	0 6		
Cocoa and Chocolate - - -	0 3			0 1		
Cider—In Wood - - -	0 9	0 6	0 3	0 6		4 0
In Bottle - - -	1 6	0 6	0 3	0 6		4 0
In Reputed Quarts - - -	3 0	1 0	0 6	1 0		8 0
" Pints - - -	1 6	0 6	0 3	0 6		4 0

* Per cwt.

It is evident that wine, spirits, beer, &c., are charged higher on account of Western Australia being a convict island.

Bank Returns, Quarter ending 31st March, 1866.

LIABILITIES.

	Notes out.	Bills out.	To other Banks.	Deposits.	Total Liabilities.
Bank of New Zealand	£414,401	£40,794	£65,518	£1,300,460	£1,821,177
Union Bank of Australia.....	168,094	26,694	2,510	781,114	978,414
Bank of New South Wales	170,347	595	9,047	646,182	826,173
Bank of Australasia	20,017	3,625	nil.	84,479	108,123
Bank of Otago	28,524	1,052	18,535	114,775	162,888
Commercial Bank of New Zealand (Limited)	6,695	nil.	nil.	38,113	44,809
Bank of Auckland	10,065	4	9,643	30,740	50,454

ASSETS.

	Coin.	Bullion.	Bills, &c., of other Banks.	From other Banks.	Landed Property.	Other Securities.	Total Assets.
Bank of New Zealand	£267,886	£108,976	£6,186	£28,298	£18,828	£1,851,904	£2,282,083
Union Bank of Australia.....	312,554	15,908	6,288	12,462	17,000	895,102	1,259,316
Bank of New South Wales.....	275,105	32,403	4,721	23,011	13,650	783,486	1,132,381
Bank of Australasia	50,996	25	423	nil.	19,300	318,784	389,530
Bank of Otago	32,730	3,211	1,058	259	19,197	434,695	481,054
Commercial Bank of New Zealand (Limited)	7,200	nil.	nil.	nil.	4,887	97,704	109,793
Bank of Auckland	10,432	nil.	19	nil.	2,158	81,578	94,190

CAPITAL AND PROFITS.

	Paid up.	Rate per Annum of last Dividend.	Last Dividend.	Reserved.
Bank of New Zealand	£ 499,983	17 per cent.	£ 42,500	£178,529
Union Bank of Australia.. ..	1,250,000	17 per cent.	106,250	385,739
Bank of New South Wales	1,000,000	15 per cent. and bonus of 5 per cent.....	99,691	336,854
Bank of Australasia.....	1,200,000	14 per cent.	68,250	354,065
Bank of Otago	187,883	6 per cent.	5,868	2,773
Commercial Bank of New Zealand (Limited)	60,000	10 per cent.	2,749	5,000
Bank of Auckland	44,192	10 per cent.	1,824	1,500

Gold Exports from 1861 to 30th November 1865.

Year.	Ozs.	Value at £4 per oz.
1861	187,695	750,780
1862	397,602	1,590,408
1863	580,233	2,320,932
1864	455,927	1,823,708
1865	220,689	882,756
Grand Total	1,842,146	£7,368,584

Revenue of Otago from 1861 to 30th September 1865.

Years.	Customs.	Miscellaneous.	Territorial.	Gold Export Duty.	Total.
1861	£93,199	£14,423	£72,963	£23,461	185,009
1862	168,090	34,507	138,768	49,870	391,236
1863	258,579	41,049	77,449	76,362	453,441
1864	154,218	94,813	167,734	44,995	461,762
1865	200,349	70,476	121,532	33,762	426,121

Latitude and Longitude.

				Latitude.			Longitude.		
				D.	M.	S.	D.	M.	S.
North Cape	-	-	-	34	25	7	172	9	45
Mangonui	-	-	-	35	0	20	173	33	35
Bay of Islands	-	-	-	35	10	30	174	49	10
Auckland	-	-	-	36	50	5	174	49	10
Tauranga	-	-	-	37	36	25	176	11	10
Wakari	-	-	-	57	30	0	177	11	45
Ahuriri	-	-	-	39	28	44	176	55	10
Wanganui	-	-	-	39	57	20	175	1	0
New Plymouth	-	-	-	39	3	35	174	4	58
Wellington	-	-	-	41	16	40	174	47	53
Nelson	-	-	-	41	15	35	173	16	58
Port Cooper	-	-	-	43	36	42	172	44	17
Otago	-	-	-	45	46	55	170	44	58
Bluff	-	-	-	46	36	17	168	21	55
Stewart's Island, West Cape	-	-	-	47	17	0	167	30	15
Snares Isles	-	-	-	48	6	43	166	28	40

*Quantity and Value of Gold exported from 1st April 1857, to
31st March 1865.*

Auckland	-	10,816 ozs.	=	£33,745
Nelson	-	94,284 „	=	353,706
Marlborough	-	27,075 „	=	103,911
Canterbury	-	23 „	=	91
Otago	-	1,724,436 „	=	6,682,188
Total	-	-		£7,173,641

*Live Stock in the Possession of Europeans in the several
Provinces in December 1864.*

			Horses.		Asses.		Cattle.		Sheep.
Auckland	...	...	7,482	...	113	...	42,294	...	73,151
Taranaki	...	...	737	...	0	...	4,229	...	12,350
Wellington	...	...	7,356	...	90	...	49,200	...	411,502
Hawkes Bay	...	...	2,780	...	9	...	14,552	...	537,094
Nelson	...	...	3,597	...	16	...	15,825	...	341,281
Marlborough	...	...	2,735	...	16	...	7,483	...	456,374
Canterbury	...	...	10,868	...	62	...	45,263	...	1,567,320
Otago	...	...	11,267	...	30	...	56,945	...	1,311,345
Southland	...	...	2,579	...	3	...	13,230	...	235,056
Totals	...	...	49,401	...	339	...	249,021	...	4,945,473
								...	

*Receipts and Expenditure of the ordinary Revenue for the
Quarter ending December 31st 1865.*

				£.	s.	d.
Auckland	-	-	-	42,304	0	0
Taranaki	-	-	-	5,091	16	11
Wellington	-	-	-	23,068	13	9
Hawkes Bay	-	-	-	7,143	3	11
Nelson	-	-	-	12,245	1	9
Marlborough	-	-	-	2,171	0	0
Canterbury and West Coast	-	-	-	64,724	7	7
Otago	-	-	-	55,997	7	9
Southland	-	-	-	7,982	12	0
Total	-	-	-	£220,728	3	8

Total Expenditure was £171,035. 6s. 8d., leaving £71,720. 15s. 9d., to be paid to the Provinces.

The total Revenue for the half-year was	-	£424,494	13	5
Total Expenditure	- - - -	261,693	13	2
Paid to Provinces	- - - -	130,830	2	10
Making together	- - - -	£392,523	16	0

		£.	s.	d.
Loan of 1863:—Suppression of the Native War—Colonial				
Forces—Pay and allowance	- -	50,166	0	4
Forage	- - - -	908	17	0
Stores, Clothing, Bedding, and Equipments		2,269	15	10
Arms, Ammunition, and Accoutrements	-	147	1	11
Rations	- - - -	12,044	12	2
Allowances to Families	- - - -	565	10	9
Transport	- - - -	2,572	9	10
Hospitals	- - - -	840	4	9
Miscellaneous	- - - -	1,692	2	1
Block Houses, Defences, &c.	- -	2,861	11	9
Maori Prisoners	- - - -	881	9	11
Miscellaneous War Expenses	- -	330	13	2
Sea and River Service	- -	3,143	18	5
Total	- -	£78,424	7	11

Governors of New Zealand.

1. JAMES BUSBY, Esquire, was British resident at the Bay of Islands, from 1836 to 1840. He was the first British officer stationed in New Zealand.*
2. Captain HOBSON, R.N., came in February 1840, and died in Auckland, September 10, 1842.
3. Lieutenant SHORTLAND, R.N., Colonial Secretary, Acting Governor fifteen months.
4. Captain FITZROY, from December 1843 to November 1845.

* Being totally without means of maintaining his authority, the natives compared him to "a man of war without guns."

5 & 6. Sir GEORGE GREY, from 1845 to 1854, (made Governor-in-Chief, with Mr. EYRE, from 1847, as Lieutenant-Governor.)

7. Colonel WYNYARD, Acting-Governor, from January 1854 to September 1855. The New Zealand Constitution.

8. Colonel GORE BROWNE, from October 1855 to September 1861.

9. Sir GEORGE GREY, from September 1861.

Mr. ENDERBY had the title of Lieutenant-Governor of the Auckland Isles conferred upon him, but his reign was short and destitute of interest. He commenced a settlement in one of the Auckland Isles in 1850, as the head of a Whaling Company.

THE WAITANGI TREATY,

Feb. 6, 1840.

HER MAJESTY VICTORIA, Queen of the United Kingdom of Great Britain and Ireland, regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand, and anxious to protect their just Rights and Property, and to secure to them the enjoyment of Peace and Good Order, has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand, and the rapid extension of Emigration both from Europe and Australia, which is still in progress, to constitute and appoint a functionary properly authorized to treat

KO WIKITORIA, te Kuini o Ingarani, i tana mahara atawai ki nga Rangatira me Nga Hapu o Nu Tirani, i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga, me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te ata noho hoki, kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira hei kai wakarite ki nga tangata maori o Nu Tirani. Kia wakaetia e nga Rangatira maori te Kawanatanga o te Kuini, ki nga wahi katoa o to wenua nei me nga motu. Na

with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands. Her Majesty, therefore, being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects, has been graciously pleased to empower and authorize me, WILLIAM HOBSON, a Captain in Her Majesty's Royal Navy, Consul, and Lieutenant-Governor of such parts of New Zealand as may be, or hereafter shall be, ceded to Her Majesty, to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the First.

The Chiefs of the Confederation of the United Tribes of New Zealand, and the separate and independent Chiefs who have not become members of the Confederation, cede to Her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively

te mea hoki he tokomaha ke nga tangata o tona iwi kua noho ki tenei wenua, a e haere mai nei.

Na, ko te Kuini e hiahia ana kia wakaritea te Kawanatanga, kia kua ai nga kino e puta mai ki te tangata maori ki te pakeha e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau, a WIREMU HOPIHONA, he Kapitana i te Roiara Nawa, hei Kawana mo nga wahi katoa o Nu Tirani, e tukua aianeia amua atu ki te Kuini; e mea atu ana ia ki nga Rangatira o te Wakaminenga o nga Hapu o Nu Tirani, me era Rangatira atu, enei ture ka korerotia nei.

Ko te tuatahi,

Ko nga Rangatira o te Wakaminenga, me nga Rangatira katoa hoki, kihai i uru ki taua Wakaminenga, ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu te Kawanatanga katoa o o ratou wenua.

Ko te tuarua,

Ko te Kuini o Ingarani

exercise or possess, or may be supposed to exercise or to possess, over their respective Territories as the sole Sovereigns thereof.

Article the Second.

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand, and to the respective families and individuals thereof, *the full, exclusive, and undisturbed possession of their Lands and Estates, Forests, Fisheries, and other properties which they may collectively or individually possess*, so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the Individual Chiefs yield to Her Majesty the exclusive right of Pre-emption over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the Third.

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection, *and imparts*

ka wakarite ka wakaae ki nga Rangatira, ki nga Hapu, ki nga tangata katoa o Nu Tirani, te tino Rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga, me nga Rangatira katoa atu, ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua, ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru,

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini. Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani. *Ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.*

(SIGNED),

WILLIAM HOBSON,

Consul & Lieut.-Governor.

Na, ko matou, ko nga Rangatira o te Wakaminenga o nga Hapu o Nu Tirani, ka huihui nei ki Waitangi. Ko matou hoki ko nga Rangatira

to them all the Rights and Privileges of British subjects.

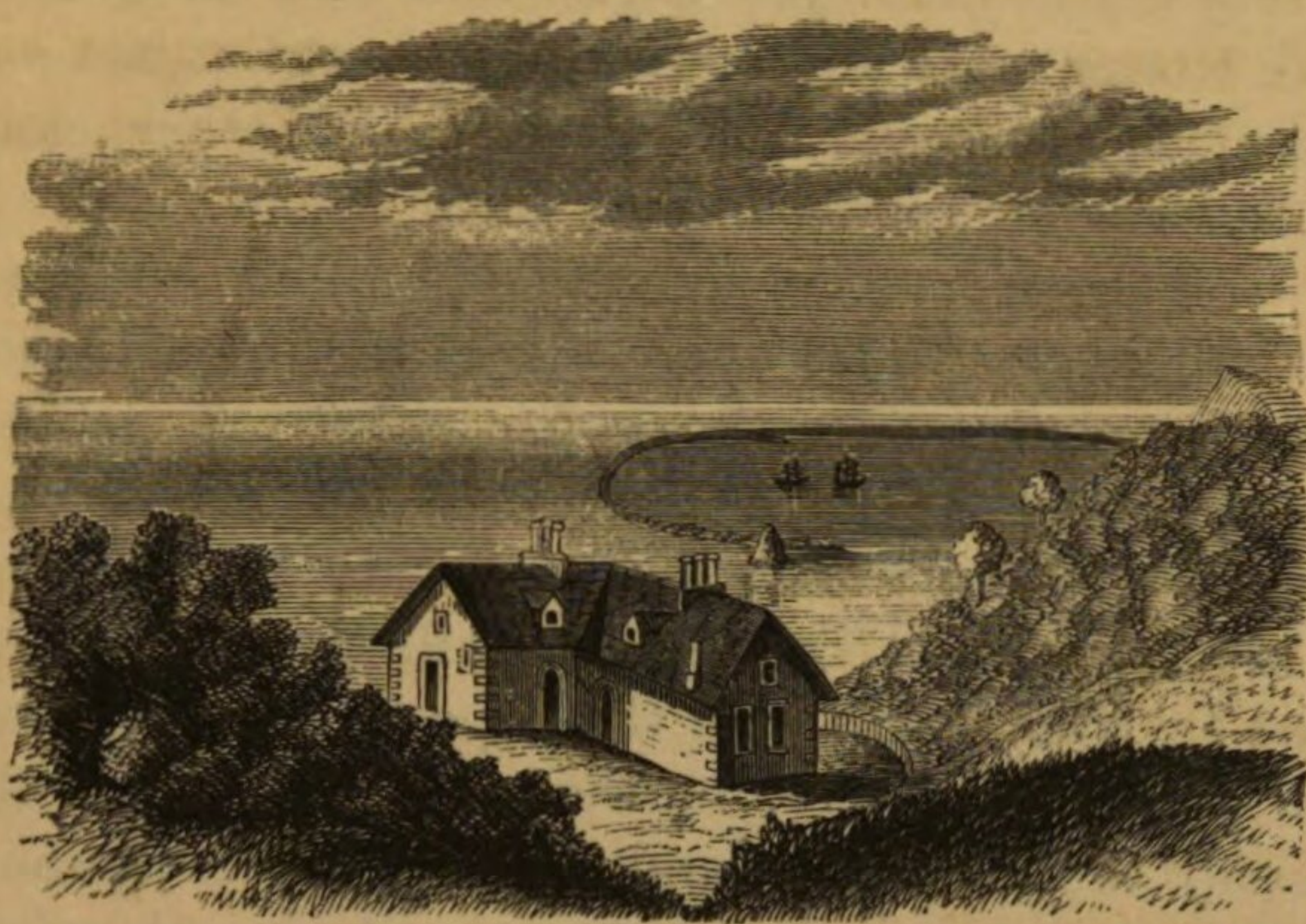
W. HOBSON,
Lieutenant-Governor.

Now, therefore, We, the Chiefs of the Confederation of the United Tribes of New Zealand, being assembled in Congress at Victoria, in Waitangi, and We, the Separate and Independent Chiefs of New Zealand, claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which, we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi, this sixth day of February, in the year of Our Lord one thousand eight hundred and forty.

o Nu Tirani, ka kite nei i te ritenga o enei kupu, ka tangohia, ka wakaaetia katoatia e matou. Koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi, i te ono o nga ra o Pepuere, i te tau kotahi mano, ewaru, rau, ewa tekau, o to tatou Ariki.



THE BOULDER BANK HARBOUR NELSON.

CHAPTER XV.

HINTS TO EMIGRANTS.

Nothing need be said of the motives leading to emigration ; it is felt to be necessary by tens and hundreds of thousands of our countrymen, who annually quit the shores of their native land in search of fresh homes. Emigration is going on, and will continue to do so as long as the population of Britain is in excess of its means of maintaining it, and there are fields to receive it, the man of energy, who finds there is no opening for him at home, will naturally turn his thoughts to other lands where one is presented. The family man, anxious for those depending upon him, will also look in the same direction. There are numbers who, when retiring from the Army and Navy, seek a home where there is a reasonable hope of health and happiness being attained, as well as prospect for their rising families ; some accustomed to warm climates, cannot endure that of Britain ; this also

is the case with thousands at home with delicate constitutions ; they battle on for years against an adverse climate, but feel each winter more and more trying, until at last emigration becomes a necessity ; from such and other causes it continues to flow on with undiminished vigour.

The first consideration of the intending emigrant is, where shall he go to ? There are four things to be considered : Economy, Success, or fair chance of getting on, Health and Happiness.

America is the nearest ; that seems to be in her favor. There are the United States ; but will they suit the small capitalist ? If he leaves with the hope of escaping taxation, he finds it doubled there, burthened with a national debt second only to that of England ; it will be like jumping out of the frying pan into the fire to go there. A wonderful change has taken place in America for the worse ; in the large cities living and everything is dear, and destitution equal to that at home, he must go far back to the west to obtain land, and even there he will not escape heavy taxation ; nor is the prospect on these accounts very favorable. Health too is not to be expected, where fevers and agues are rife, in a country which is alternately burnt up with tropical heat, or frozen with arctic cold. Were emigrants to weigh these things before they left the shores of their native land, half of them would change their minds and go elsewhere ; of this I feel persuaded, that many of those who do go, wish themselves back again when it is too late.

Another consideration is—would the change of society, customs, manners, and views, suit the British emigrant ? If not, his chance of happiness there will be small ? But this does not apply to British America ; land is cheap and readily obtained, this is true, but the remarks on climate apply with greater force there. Excessive heat and cold generate fever, agues, and other maladies ; besides, the long-continued winter seals the earth's surface so completely that the hand of the agriculturalist is idle for more than half a year, and has but a short time for improvement of the soil.

If, therefore, these four are duly weighed, the emigrant will look from the west to the south, and the Cape invites his attention. Some inducements are held out there, a hot, but not oppressive climate, cheap land, being given away, not a very good sign, for our Colonial Governments do not willingly bestow what they can get anything for, but in a country subject to droughts and hostile visits from innumerable hordes of barbarians, inducements are required to attract colonists, and even with all these, some who have the means of leaving are doing so, and seeking their fortunes in Australia and New Zealand.

Australia is a noble insular continent, but, strange to say, although so far distant from Britain, it offers little or no inducement to settlers; its land regulations hold out no attraction to draw them to its shores; it is not easy to be obtained, and everything is dear; the difficulty of visiting different localities is great; the heat of the climate and the frequent droughts are serious drawbacks. Under these circumstances the emigrant will turn his attention to New Zealand; there he finds a country about the size of his native land, but possessing a far superior climate, with mild summers and winters. In one island snow never falls except at the southern extremity, and then it never remains; the ice is seldom seen thicker than a shilling. In the Middle Island the winter's cold is not so great as that of Britain; the most southerly part of New Zealand is not colder than the most southerly portion of England. The land is fertile, and so well watered, that droughts are unknown. Already the population is becoming considerable, and, from the limited size of the country, it will sooner assume the state of Britain than any other of its colonies. For health, happiness, and prospect of success, it is unequalled, therefore New Zealand is the colony, and it will be generally acknowledged to be so before long. To every intending emigrant, therefore, I unhesitatingly say, go to New Zealand, being far preferable in every respect to any other emigration field; and to those who make up their minds to do so, I give a few hints.

The first enquiry will be how to get there, and the best way of doing so. There are now three ways; the shortest and quickest is by Panama, and the next by Suez,—both of these are effected by steam. These, however, are not only the most expensive, but the most unsuited to the emigrant, who will, doubtless, have many packages of various kinds, which could not be taken by either of these ways, except at a ruinous charge, whilst the passage money itself is considerably more than by sailing vessels. The emigrant will naturally wish to go as reasonable as is possible, consistent with comfort. By a sailing vessel he has no trouble of trans-shipment, he is, as it were, at home until he reaches his destination.

The usual rate by sailing vessels is, for the saloon passengers, from forty to fifty guineas each; for the stern cabins an extra charge is made. The intermediate passengers are charged from sixteen to twenty-five guineas, and the steerage ones from fourteen to sixteen guineas. For the saloon passengers the owners engage to provide a good table, with fresh meat and milk, with every little comfort required; wine, spirits, and malt liquors being extras, but supplied at a reasonable price on board. Saloon passengers should always stipulate that there shall be a cow, or at any rate goats in milk, on board, and a plentiful supply of desiccated milk; these are necessaries which must be attended to before paying the passage money, or it will be too late; the value of them cannot be overrated when there are children on board. If an emigrant is willing to take a cow himself, the owners will not charge for it, provided the passengers in general have the benefit of it, and a well-bred cow will always be valuable on reaching New Zealand. It is also necessary to see that there is a medical man on board, and whether there is divine service on the Sabbath. For the second and third classes there is a regular dietary, and each passenger should be supplied with a copy of it.

In some vessels there are two kinds of stores, old and new, good and bad; the latter, perhaps, have made several trips round the globe, or have once been on board some of

H.M. ships, from whence they have been discarded ; after some time, specimens of this kind will make their appearance at the table, such as bad fusty tea, sugar, or flour, rancid butter, but when complained of better will be produced ; it is as well to know this beforehand, as having to put up with bad articles of food not only greatly adds to the discomforts of a long voyage, but also endangers the health.

There is also a great difference in Captains. As much of the comfort of a voyage depends upon him, it is well, if possible, to know something of him beforehand. At sea he is supreme, and if of an irascible temper, and not sober habits, being shut up with him for a three months' voyage is anything but agreeable ; he may forget the usual courtesies of civilized life, and use his temporary power in such a way as to render his passengers as miserable as possible ; whilst on the other hand, a kind considerate Captain can render a voyage, even to New Zealand, a regular pleasure trip.

When the emigrant reaches his port, it matters little where it may be, every part of New Zealand offers its peculiar advantages. If he possesses means, and intends turning his attention to sheep, Ahuriri or Wanganui, in the North Island ; Port Cooper or Otago, in the Middle Island, are the best for him. If he goes to obtain a mild and enjoyable climate, Auckland, Taranaki, Wanganui, or Ahuriri. If his means are small and his family large, Auckland is decidedly the most desirable province for him to go to, as for every adult in his family he will have a free grant of forty acres given him, and twenty acres for each child, forty acres will also be allowed to the settler for each servant he may bring out, as a compensation for his introduction. This is an arrangement much to the credit of the province, which is already reaping the benefit of this wise regulation by thus giving rise to many little communities in it composed of highly respectable families. For officers of the Army or Navy, four hundred acres are given ; for soldiers or sailors, sixty acres ; warrant officers and schoolmasters obtain eighty ; and the parties are allowed to select their own lands, they can also add to the quantity at the fixed rate of ten shillings per

acre. The land regulations of Auckland are liberal and judicious, and entitle that province to the first consideration, as there is not another equally so. In this respect, those who decide upon Auckland should call at the office, Messrs. A. F. Ridgway and Sons, 40, Leicester Square, London, to obtain particulars, and certificates of their being entitled to the quantity accorded to their position and rank; those gentlemen are the agents for that province; in that case they will select a vessel bound for the Port of Auckland. The land regulations for Taranaki Province are nearly as liberal, free grants being made to naval and military officers, but there the land is put up by auction. In Wellington, no free grants of any kind are allowed, but as much made from the sale of land as possible. So also at Hawke's Bay or Ahuriri, at Nelson and Marlborough. At Canterbury, country land is sold at £2 per acre; free grants of thirty acres are made only to old soldiers, wounded in the Crimean War, or their widows; but assisted passages are given to good laborers, mechanics, and domestic servants; for particulars, apply to T. Marsham, Esq., 32, Charing Cross, W.C., the agent of that province. At Otago, land is sold as at Canterbury, but no free grants of any sort made. So also in Southland; but I believe there is now a more liberal arrangement for obtaining land in that province at the fixed price of £1 per acre.

To all who have learned a trade, New Zealand presents a good opening; carpenters stand first, they will readily obtain from ten to twelve shillings a day, and farm laborers from six to eight, whilst those accustomed to the management of sheep, will obtain board and lodging with from £70 to £100 a year, and on large runs will have a horse found in the bargain,—a far better income than that of three-fourths of the Pastors of the Church of England, commonly called curates. The best mode of obtaining employment on reaching the colony, will be to put an advertisement in one of the local papers, stating what kind of situation is required. Married couples without incumbrances will readily meet with employment, at good wages; and even with families, if their testi-

monials are satisfactory, they will not find it difficult to obtain situations as overseers. All such should be careful to obtain testimonials from their ministers before leaving home; these will be found of great service to them, and their best introduction on reaching their destination; to these it would be well to add one from their former employers; this would much facilitate their obtaining good situations. To those who possess some means and look for comfortable homes, it would be well to take time before they make their selection of a locality. The facility of visiting all parts of the colony are now greatly increased, and reasonable by steamers, thus a month or two so spent will enable the looker after a home to form a correct judgment of the respective merits of different places, and decide accordingly.

Relative to taking money, whilst it is desirable to have some to meet immediate expenses on landing, it will be better to pay the amount intended to be taken into the hands of the firm the vessel belongs to, which will give letters of credit on reaching their destination, without any charge.

A few words may be added about the furniture, which a family should take: as a general rule it is better to avoid encumbering one's self with more than can be avoided, on account of freight, and expenses on reaching the colony; but there are some things to be excepted, and amongst these may be mentioned, chests of drawers, plain wardrobes, which can be used as packing cases; other articles of furniture can be obtained almost as reasonably in the colony as at home. A single man will not burthen himself with even these; still an exception might be made in favor of whatever is most prized, and most portable: linen, blankets, cutlery, and plate, a selection of good books, and whatever is most valued in the old home will be doubly so in the new. Many little articles might be selected which would pack close and be very serviceable; whatever each emigrant needs or uses the most before he leaves he will need when he arrives, whether tools or whatever belongs to his particular calling. If any furniture or property of value be taken, it is as well to insure it, but still the advice is, take

as much hard cash as possible, and as little else as you can help; to single men I would recommend their going out married, in whatever way they may go, they will find a good partner their best help and best assurance of success. A wife will not be an incumbrance, but the best helpmate to future prosperity.

A new country presents several advantages over the old one. The settler, when he possesses the raw material, land, to work upon, soon changes its appearance and converts it into a cherished home; he sees beauty and order arise from his efforts, and with his increasing prosperity, it likewise becomes more and more comfortable, with the prospect opening out of leaving a competency for his family, however large it may be, and the knowledge that as his adopted country advances, his position likewise will rise with it.

A Letter from one of the earliest Settlers in Wanganui.

WELLINGTON, *September*, 1841.

Governor HOBSON arrives.—Sent immediately for me to attend him at Barratt's Hotel. Orders given me to proceed immediately to Wanganui as Chief Constable : his last words were, "If you do your duty there as you have done at Wellington, I will not forget you." In my instructions it was stated that the place was full of runaway convicts and whalers, and other bad characters, which I was to apprehend and bring to justice. I brought with me Mr. Henry Nathan, as my sergeant, who to this day is one of our respected townsmen. I cannot say too much for him ; I always found him a faithful friend in the midst of danger, and proud I am to testify that he has brought up a fine family, who are all highly respected.

The Voyage up.—On the first day of September, 1841, we went on board the schooner 'Surprise,' bound for Wanganui, Captain John McGregor, master. The 'Surprise' was built something like a large tub ; the wind was aft from the Wellington Heads, which we left at 6 a.m., and arrived outside the Wanganui Bar at 6 p.m., which I believe was the quickest passage ever known ; then we anchored for the night. Passing Kapiti we nearly run over a whale, the wind was so strong the Captain could not stop her ; our lady passengers were rather frightened—Mrs. Bell, senior, Mrs. Crosby, then single, and Mrs. Bell's niece.

The Wellington people gave Mr. Nathan and myself one fortnight to live on our arrival ; in the morning, up went the anchor, and our little craft sailed up this beautiful river, passing Putiki. I fired off two brace of pistols, to inform the inhabitants that Government had sent officers to protect them, and also to inform the runaway convicts that I had arrived ; instead of those I found four magistrates and a few settlers. We anchored at Major Durie's Creek, and went on shore ; there I met with Mr. Colville, Mr. and Mrs. Stent, and Mrs. John McGregor who was glad to welcome us. The boat was sent to take me across the river. The roadway from the market-place to the head magistrate's tent was a large pig's track, plenty of flax, tutu, fern, &c. There was a Maori pah near his tent. I went up to a man digging in the garden ; he was poorly dressed, he looked as if he had just arrived from Old Ireland. I said, "Old Chap, where is your master?" He answered, "I have no master." I said, "I

have a letter from the Governor for S. King, Esq., magistrate." "*I am Samuel King, Esq.*" I gave him the letter, and he said he was glad to see me at Wanganui; he gave me his tent until I could build a *Ware*, and also told me to go into his *Ware*, and cook myself and Nathan some potatoes and bacon.

I found my way back to the market-place, where was a large building, native fashion; in this lived John Nixon, Esq., and family, who kindly welcomed me to Wanganui; he brought out a bottle of good Port, which was the first I partook of, he treated me with great respect, and told me to call and see him at any time; I will say that I was by that gentleman treated with great civility, and ever since, which are many years, he has always been my friend. Mr. Mathews lives near, he was sent, I believe, as a school-master, he used to make bricks, and carpenter a little. Near the Commercial lived Peter Wilson, Esq., magistrate, and wife, and their son; the servants were William Pearson and wife. Opposite the pah stood J. Wakefield's house, free for all comers, always plenty of grog; Richard Deighton lived with him, likewise Thomas Ball and Richard Ball, and Mr. Samuel Deighton lived opposite on the other side of the river. There were rare games carried on by Carrington and Niblet, he went up the river, and was tattoed on the right thigh, high up. Mr. Henry Churton kept a small public-house on the spot where H. I. Jones's house is now standing, Joseph Lockett was barman. I think these were nearly all the inhabitants at that time, until the 'Clydeside' brought Captain Campbell, and Dr. G. Rees and others, settlers for the place.

In December the Jail was begun, which was finished in February. The sawyers, that worked in Colville's Bush, contributed, instead of the magistrate fining them money, he, according to their transgressions, ordered them to bring 100 feet of timber for the first, and 200 feet for the second, and so on; so the Jail cost nothing for the building, only £12, which was paid to me for my work, and acting as magistrate's clerk. When completed I had no prisoners to put in, so I bought plenty of potatoes and pumpkins, and filled it, excepting where I slept and had my desk.

After a month or so I was shooting ducks at the Heads, when the 'Catherine Johnson' entered the river. I hailed them; they sent their dingey, I went on board; she was far superior to the 'Surprise,' I quite admired her. The Captain and Mate looked

like two good men, which they have turned out, for the benefit of this our adopted place. The Captain asked me if I knew the river; I thought I did, and consented to act as pilot. Coming past the Bluff I thought the river ran straight, but, to my surprise, I brought her off the Sand Spit, near the Creek. The Captain said never mind, and so we all got out, and with a large spar we shoved her into deep water, which made my heart glad.

On arrival I introduced the Captain and his Mate to Mr. Greenacre and wife, who cured pork. I also introduced them inside the Jail, to see the potatoes, &c. They agreed with me for six tons and a half of potatoes and seven pumpkins. They sailed for Nelson, and soon returned, when I gave them seven tons of potatoes and eleven pumpkins, these also went to Nelson. I found them honorable men, and I think fairly, that if the truth is told, that John Garner was sent before them by Providence to open a way to their prosperity, and also for the prosperity of the Town of Wanganui.

My dear Sir,

I hope you will forgive me for not doing this before, but this is the first night this week that I could use my pen.

I am, Dear Sir,

Yours faithfully,

JOHN GARNER.

To the Rev. R. Taylor.



LONDON:
WILLIAM MACINTOSH,
24, PATERNOSTER ROW.



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Taylor, Richard,

The past and present of New Zealand With its prospects for the future.
With numerous illustr

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